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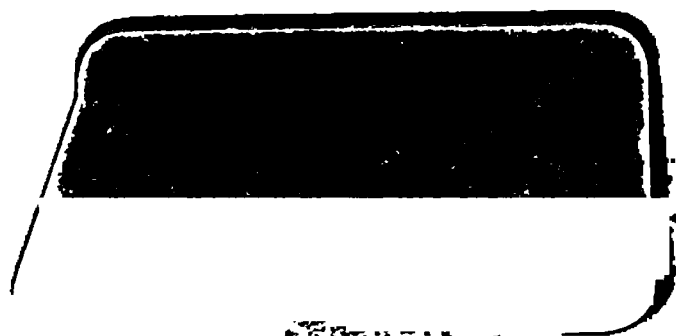
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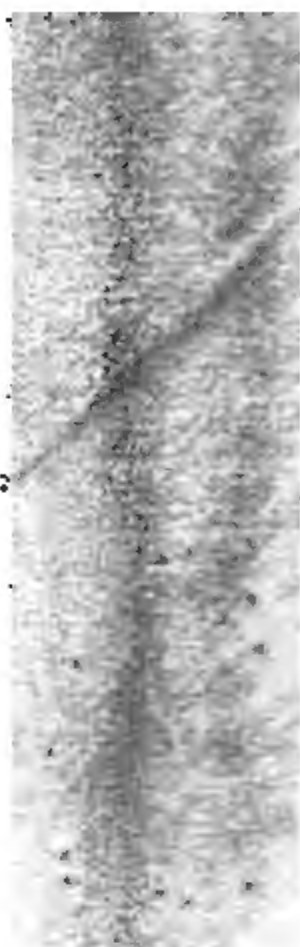
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FIVE SERMONS

ON THE

TEMPTATION OF CHRIST OUR LORD
IN THE WILDERNESS:

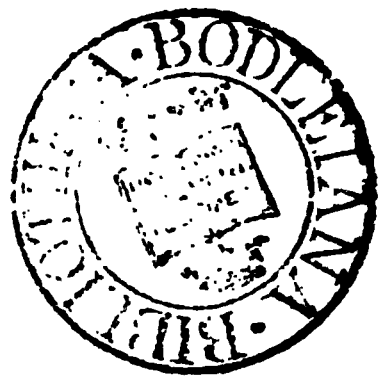
PREACHED BEFORE

THE UNIVERSITY OF CAMBRIDGE,
IN LENT 1844.

BY

W. H. MILL, D.D.,

LATE FELLOW OF TRINITY COLLEGE,
CHRISTIAN ADVOCATE,
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P R E F A C E.

THE following sermons are published at the solicitation of some distinguished members of the Academic body to which they were addressed. And in consequence of a particular wish expressed by some of the junior members, for more specific information on topics opened in the second and third discourses, the notes have been added; which have grown to an unexpected magnitude.

With the exception of one sentence towards the end, which is distinguished by brackets, none beyond trifling verbal variations will be found from the sermons as preached. To avoid all more considerable differences, some parts continue to be suppressed which had been originally written, (particularly on the argument concerning the tentability of the perfect man in p. 37,) but of which the usual limits of homiletical addresses had prevented the delivery.

To some few among the possible readers of this volume, it may be a requisite explanation to state, that in a Lent Course preached by desire of the late Bishop James in the cathedral church of Calcutta, the Author took the same subject for the six discourses then delivered; several passages of which (especially from the last but one of the number,) are also found here. But notwithstanding this, and the absence of all material change of sentiment in the interval, the composition and arrangement of these University Sermons, and the mode of treating the principal doctrinal parts, are new.

CAMBRIDGE,
May 18, 1844.

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SERMON I.

THE DEFINITENESS OF CHRISTIAN FAITH.

(Preached on the Second Sunday in Lent, March 3, 1844).

LUKE IV. 1, 2.

And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil.

IN comparing the system of Ancient Christianity with that which has in the latest period become prevalent among us, no point of contrast is more prominently conspicuous than this—that in the one, the chief attention is directed to the objects of faith, in the other, to faith itself. Almighty God, in the mysterious Unity of whose essence is comprised from eternity His only-begotten Son, and Spirit, each personally distinct from the Father, but co-eternal and co-equal in Deity; that same eternal Son made flesh, and in one undivided person holding entire and unmixed both the divinity in which He was and ever is with the Father, and the humanity in which He suffered and was tempted and died and revived for our salvation; these leading truths occupied with their own proper gravity and sublimity the minds of those who planted the cross of Christ

on the ruins of Gentilism: to preserve these truths whole and undefiled, free from every heretical perversion by which they were evacuated or enervated, formed their continual and watchful solicitude. But amongst us, I mean in the system most recently dominant, rarely indeed are these matters so presented, as demanding, by virtue of their objective truth alone, the interior assent and the oral confession of the Christian: when the mysteries of redemption are set forth, we hear much more of the actings of the mind respecting them than of the divine matters themselves, by which these should be spontaneously prompted and evoked. The differences and controversies that arise in these latter times, turn not upon those high truths, but on the mode or order in which the individual mind should savingly apprehend them: and the only matters on which the most busy among us care to fix the brand and stigma of heresy, are those in which they conceive (and often erroneously conceive) that the particular subjective order, to which they attach exclusive importance, is overthrown or endangered.

Now in stating this to be the most prominent and characteristic difference between the old and our new method of theologizing, it is not meant to assert that *all* reference to objects of faith is set aside by the present popular teaching, any more than it is intended, on the other

side, to represent the Church of old as incognizant of subjective matters in its divinity. The Pelagian controversy, with innumerable other points that might be mentioned, rise in refutation of such an idea of Ancient Christianity: and far be from us again the wish to exaggerate in any degree the indifference of modern times to objective truth, or to deny that eternal verities have yet their strong hold on the minds of thousands by whom, through prejudices imbibed from other sources, their definitive statement is not valued proportionally. Still, that the two systems are thus contrasted in method and spirit, is undeniable: the contrast, far from being denied, is set forth as matter of gratulation or of glorying on the side of modern religion. It is thought wise, in the language of some, that our cultivation of *theology* properly so called, where our materials are necessarily most imperfect or beyond our mastery, should in a great measure give place to that of the *anthropology* of religion, where materials are ample and ever at hand to our use. Or, to adopt a language more familiar to our ears, it is judged a happy exchange to leave the discussion of *Creeds*, of terms that convey no adequate meaning to our minds, but suggest only the ideas of scholastic subtilty and misty bootless contention, for a field of thought with which we are far more conversant,—the

analysis of our sentiments towards objects of eternal interest, and the study of the internal principles of faith, and hope, and charity.

It may appear hard to call in question a position so frequently advanced as this, arising, as it might seem, from the perception of the real evil of a merely notional or syllogistical apprehension of theological propositions, without true moral insight into their meaning, and possessing accordingly, in the midst of plausible error, some points of undoubted truth. Yet, as a necessary preliminary to the instruction I propose to deduce from the passage of Scripture just read to you, some serious exception must be made against the whole tenor of this applauded conclusion; which, to obviate the great evil of a merely formal and barren orthodoxy, goes to proscribe all solicitude for orthodoxy itself. If our religion be indeed, as it is called, a *revelation*, in other words, the unfolding to our mental vision of things extrinsic to ourselves; if, as a necessary consequence of this, it is the nature of that prospect that must determine the character both of the faith directed to it, and of all moral results of that faith; if, while what this prospect has in common with all uncorrupted natural truth produces the general religious character—, what is there seen beyond and above all that could be perceived otherwise, is what must determine

the peculiar genius and proper subjective description—of Christianity; if, finally, there be that perpetual dependence of the internal character on the external and objective which Holy Writ implies in the saying, “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord¹;”—if this be true,—then we can scarcely estimate the magnitude of the mistake committed, when the study of the divine objects in themselves is neglected, or even undervalued; when it is exchanged for the mere reflexion on ourselves, and on our own minds in supposed reference to those objects. Be the presupposition of those external objects ever so correct in the first instance, be the internal self-anatomy ever so precise and free from error, nay, ever so wise and true and useful in its place,—when thus taken it must be misplaced, and if misplaced, then, so far and in that proportion, hurtful: it is turning inward the mental visual organs which should be simply opened to the great Light without them: and further, as faith, like bodily vision, is then most soundly active, when, unconscious of itself, it is directed to and engrossed with its object, the tendency cannot but be to create a distorted or even a morbid perception, instead of a natural and

¹ 2 Cor. iii. 18.

healthful one. This result, injurious to the natural development of spiritual principles within, might be expected, as I have said, from such inversion of theology, even when the objects of faith are correctly presupposed, and all actual heterodoxy respecting them is out of the question. But how much more banefully must this tendency be manifested, if meanwhile contradictory assertions concerning those objects have been commonly promulgated, and an indifference of mind respecting these opposites is associated with the professed culture of inward religion! What, I say, must be the result, when this is in any degree the prevailing sentiment, not opposed or discouraged even in what should be the strongholds of Christian truth, but a state of religion ever more jejune and unsatisfactory, as the sole objective sources of illumination are intercepted: a state in which men esteem themselves to have done great things when they have proved that *something* has been revealed, and that the Apostles are neither fanatics nor impostors, while the question *what* is the Christianity so evidenced is left contentedly ambiguous: a state which, notwithstanding the best pains taken in that useful department of evidence, needs some better help to prevent its verging continually towards the extreme form of the error deprecated; I mean, the assertion that the subjective

in religion is everything, and the objective nothing distinct from it; that Christ incarnate, dying, and raised from the dead, denotes nothing but the self-educed perfection of ideal humanity¹.

In uttering these statements before the honoured auditory which I am now called on to address as a minister of Christ, it is not my intention to inquire how far the tendencies which I believe to be existent and powerful have proceeded in their actual operation,—how far they are chargeable on an age or system now gone by,—how far, though in a more subtle shape, on a very different system that has come in its place,—lastly, how far they may be considered as arrested or neutralized in any good measure amongst us. Neither, when stating the contrast of the old and true manner of exhibiting Christianity with a recent and plausible one, would I detain you with the illustrations which any one may readily make for himself who looks at the state of religion around him; or who will compare the value attached to those services of the Church which direct and point to God, the one great *Object* of faith, with what he may witness of the regard bestowed upon those where the *subject*, man, is most prominent. But one very minor illustration may I be permitted to adduce here; as it relates to

¹ Note A.

our service in this sacred place, and will most conveniently precede the announcement of my present course. One among the most natural fruits of the supremacy of objective views in religion, is the readiness with which the mind embraces the opportunities of more express commemoration that are presented by the return of seasons hallowed by the remembrance of the events: for surely it is a poor and slender philosophy which dwells only on abuses in this matter, or which can see nothing but senseless formality in what experience proves to be heartily entertained by simple and earnest minds, in matters both secular and religious. Might we not appeal in proof of this tendency, even among those of our number who think the *negations* of our system should be its most prominent features, to the value they are themselves inclined to attach to celebrations of the Protestant Reformation; or to any of the anniversaries of our national history in which their cherished line of views seem to have been conspicuously marked by Divine favour? Now, in that one of the papers relating to our services here which embodies the sentiment of older times, and which is still (as we have lately seen proved) the paramount academic law on the subject, what is it that we witness? A reference throughout to the divine objects of faith, in designating each day

on which the University is to be addressed on the details of faith and practice, by its place in the sacred cycle of the Christian year; the cycle hallowed by our Lord himself when, on His last great Passover, and the Pentecost seven weeks following, He accomplished in each the shadow and figure exhibited in the Old Law by the substance and antitype of the New; while His Church and household soon completed the cycle by prefixing to that all holy Easter and Pentecost the Advent, Christmas, and other seasons which showed the previous aspects of the Sun of Righteousness to the world; and interspersing amidst the great festivals and Sundays thus distinguished the anniversaries of His principal Saints and Martyrs, those lesser lights, who derived from Him all their radiance, and reflected it each in His measure on the dark world. Such is the prescript of the *Combination Papers*, as they are termed: and with so much there that points explicitly to His grace, who, at His Nativity brought heaven to earth, and at Easter exalted our humanity to heaven, and on Whitsuntide filled the world with His more spiritual and exalted presence, and is glorified in His Saints and Confessors in every age and clime; who can doubt that the law of the University as well as the Church is most obeyed, wherever it were practicable to observe the

same spirit with respect to courses of Sermons? that thus the sublime and affecting associations might be turned to account which the Advent, the Lent, and other seasons present to us, and which, far from cramping or confining the minds of any, amidst the inexhaustible variety furnished by Holy Scripture, must beneficially inspire as well as guide them. While then we cannot but view it as symptomatic of our declension from these methods of Christian piety, that when at the beginning of this century another course of select preaching was instituted, no account was taken of a distribution of time so divinely significant, and moreover so inseparably interwoven with the arrangements of our academical year, and that the old Roman division of calendar months was alone consulted in the new cycle by virtue of which I now address you,—yet it is with satisfaction I remark, that now at least the negative influence is neutralized; that the necessity which has pressed on most that preceded me, and must press on many that will come after¹, of either breaking the continuity of a chosen subject, or making light of some signal transition which the Church's season suggests to all her earnest and faithful children—this necessity has no existence with me at present. By a singular

¹ Note B.

felicity we have, during the whole of this month, an unbroken Lent, and from the first Sunday of the month following an unbroken Easter-tide. And therefore nothing hinders our dwelling uninterruptedly on what befits this season of preparation for that greatest of Christian festivals, when our finished redemption is seen in the restoration of our High Priest and Victim to new life and immortality.

The great subject of this preparatory season, as we all know, is repentance,—that repentance towards God which was from the first the prior and concomitant condition, with faith in the Lord Jesus Christ, for receiving the benefit of His atonement for human sin; the great subject now accordingly inculcated by the primitive Church not only on her adult catechumens from without, who sought on Easter Eve to be baptized into the death and burial of their Lord; but upon the existent Christians no less or more, that these should, with earnest penitence, recollect the instances where they had sullied their baptismal robes by sin, and aspire to the state in which they could alone worthily receive the sacred mysteries at Easter, by an explicit mortification of all impurity of flesh and spirit, and thus, in Apostolical language, die with Christ in order that they might live with Him. Not only the lapsed Christian, who

needed express reconciliation by penance, but all, the most earnest and most persevering, were now summoned to self-scrutiny and self-amendment; to seek cleansing from secret faults as well as presumptuous sins,—to train themselves in Christian self-denial and mortification by fasting and prayer,—by retrenchment of delights in themselves innocent, and greater withdrawal from general society,—thus preparing their souls, by more solitary converse with their Maker, for the awful reality ever impending, of their standing before Him alone in judgment.

And to this purpose what subject can be more proper than that Quadragesimal Fast and retirement of our Lord, in which the Church has ever beheld the best original and pattern of ours? The whole of religion, speculative and practical, is most truly summed up in the knowledge of Jesus Christ,—in knowing Him both as the essential Image of the Invisible God, and the Mediator as Man between God and man,—knowing Him not merely in one province of His mediation, (the admission of which, as by itself, is supposed to insure the benefit of all,) but in every branch and particular of it, as the second Adam in whom we are reconciled and renewed, and from whom our spiritual life in every point is no less truly and far more

immediately derived, than is our physical life from the first Adam; a life subsisting in the whole Church as an organized body, and in each vital member of that body individually. Hence that portion of the Incarnate Son's history in which He came more directly into collision with the same power of evil that corrupted our first parent with his descendants, cannot but hold a place of the greatest moment in the scheme of salvation, and have a most important bearing on the doctrine of repentance in particular. Occurring as it does in the evangelical narratives immediately after His baptism by John in Jordan, after His inauguration by the Holy Spirit, and designation by the Father as the well-beloved Son in whom alone He was well pleased; this event appears as the necessary introduction to all those contests with the power of darkness and evil which were exhibited in the few subsequent years of His public life, and which were consummated on the Cross at Calvary. "It became Him," says the Apostle, "for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings¹:" for though identical as He was in divine nature with the Most High who sanctified and sent Him into the world

¹ Heb. xi. 10.

for the sanctification of man, He appeared there as a Son in His own house, whereas Moses and all other prophets were but as servants in the house of another; yet, says the same Apostle, “though He were a Son, yet learned He obedience by the things that He suffered; and being made perfect, He *became* the Author of salvation to all that obey Him¹.”

The course and progress of perfection, according to the same inspired testimony, was requisite, not only that “through death He might destroy him that had the power of death, that is the devil,” but also “in that He himself had suffered being tempted, He might be able to succour them that are tempted².”

Now these apostolical expressions, while they distinctly relate to the whole course of conflict with human wickedness that issued in the great sacrifice, and which was its commencement and prelibation, may well be taken as bearing peculiarly on our present subject, Christ’s temptation in the wilderness. Considering the exemplification in this scene of all the assaults that could be devised by the most subtle malice on the humanity of Him in whom the prince of this world found nothing, we may view this transaction as in some decided manner symbolizing the whole victory of the

¹ Heb. iii. 1—5; v. 5—9.

² Heb. ii. 14 and 18. John xiv. 30.

Saviour of mankind over the Destroyer. And hence, whatever may be justly thought of the reverence or the correctness wherewith this high matter has been handled by our eminent but most misguided poet, he spoke not without reason or authority when he referred to this event the *Paradise regained* for us by the second Adam, which had been *lost* by the successful temptation of our first progenitor.

In entering more fully and particularly into this great argument, the method I propose is the following. First, I would enquire with the deep and awful reverence that the subject demands, into that constitution of humanity in the Eternal Son of God, whereby He became a possible subject of temptation, of moral trial and discipline; considering also, in the same discourse, His relation as Son of Man to that Holy Spirit by whom He was inspired on this occasion, as on others, and led to the scene of His trial. And then, having further considered the nature and character of that Adversary of mankind who was the other party in this great controversy,—I propose, in the three last discourses, to discuss severally the three temptations with which he assailed our Lord, answering to the oft repeated triple division of human sin; the circumstances of their presentation, the arguments by which they are urged, and, finally and principally,

the considerations by which they are each refuted from Scripture, and thus baffled and overcome by the Saviour. In each of these, severally and collectively, we may thus behold the earnest of the Church's successful strife with the same Adversary, the means and instruments of her continual victory.

And that I may not divide the consideration of the first momentous topic of this enquiry, that of our blessed Lord's humanity and obnoxiousness to temptation, let me now, for what remains of this introductory discourse, make a few further observations on an important preliminary matter already opened to you,—I mean, the necessary connexion between explicit orthodoxy on the fundamental verities of the Christian faith, and the salutary reception of this as of every other fact in the Gospel. The Church of God asserts, and has ever asserted, this connexion: the definitions of the true faith on the mystery of the Incarnation, as on that of the Trinity which preceded, are contained with increased development in the three Creeds; and the reception of them, as there defined, is, by the Church's voice, most emphatically declared to be indispensable to the Christian salvation. And the proof of her correctness in thus declaring is this, that the definitions are strictly agreeable to Holy Scripture, and deducible there-

from; a proof which can never be dispensed with, where anything is required to be believed and taught as essential to everlasting salvation. For while it is certainly true that it was not by Scripture that these Christian truths were delivered to the Churches by the Apostles; nor are they ordinarily thus learnt, in the first instance, by any; yet in that sole inspired record, of which the Church was the early recipient and constant guardian, it is her belief and affirmation that the whole body of life-giving doctrine is essentially contained; that the Spirit of God has provided that no saving truth should be there wanting. And however some important accessory facts may have been left to be proved altogether from minor ecclesiastical sources, (such as the determination of the Canon of Scripture itself, the Apostolic observance of Sunday as the Lord's day, that of the Christian Pascha and Pentecost, &c.) yet with matters of doctrine properly so called, this has never been the case: whatever, claiming to be such, an integral part of the faith once delivered to the saints, cannot be proved by sure warranty of the Christian Scriptures, is by that circumstance alone convicted of novelty and error.

Now from a view thus unquestionably received by us all, it has not been uncommon, in these latest times, to derive a different train

of thought, like the following :—that whatever may be said of the agreement of the definition of the Creeds with Scripture, yet as the Scripture does not assert those points in the same method that the Creeds do, *i. e.* with dialectic formality and precision, but in a far more spiritual and divine manner, in a manner that affects the heart as well as the understanding, and tends to mould the spiritual mind into conformity with it,—therefore while it is good to accept the truth as delivered in Scripture, we may well neglect, or even repudiate, the symbolic statement¹. This has been uttered in words by some, and seems to have been the latent thought of many others; though with the return of a deeper sense of these matters, we may expect its decay or disappearance: for assuredly they who thus speak or think, both misconceive the nature of the symbolic definitions, and deduce from their true apprehension of the inferiority of these to the Scripture a conclusion, not so much inconsequent, as simply absurd and impossible. It is, in the first place, a mistake of the nature of the Creeds, to suppose that their definitions pretend to grasp the whole matter revealed, and to bring its unfathomable depths within the cognizance of the understanding; they profess only to methodize, and bring into a compen-

¹ Note C.

dious shape, easily remembered and repeated, the great outlines of the faith once delivered to the saints; a shape of which some brief statements in the Apostolic Epistles afford a distinct example². And as for the more express dogmatic definitions which these confessions supply, those, for instance, which we have in the Nicene and Athanasian Creeds, they are, for the most part, restricted to the denial of some heretical proposition on the subject, by which it had been proposed to explain, and so evacuate, the revealed mystery. The question of which each definition is the solution, was inevitable to the Church from the moment the heterodox notion was advanced: equally inevitable is the consideration to us, when the matter is in set logical terms presented to our minds: and equally impossible to both is any other matter of enquiry than this, whether the catholic definition be *true*; or, what is the same thing in a better expression, whether the heretical definition which it contradicts be, or be not, a *falsehood*, a real subversion of the revealed truth as contained in Scripture. An answer on either side of this alternative is intelligible; so also is the case, (scarcely less melancholy than that of a positively erroneous decision,) of fluctuation and uncertainty on the

² e.g. 1 Cor. xv. 1—4. 1 Tim. iii. 16. 2 Tim. ii. 8 (coll. Rom. vi. 17).

question, whether of these opposites be the doctrine of Scripture: what is *not* intelligible is a profession to receive with full definite assent of mind a certain statement in Scripture respecting the Word made flesh, or any other, and at the same time to hold no opinion whatever concerning the statement of that same matter in the Creed, to throw aside and condemn it altogether. The contradiction and inconsistency of this is by no means removed by enlarging on the felicity of the times, if such there were, that preceded the definition of the Creed, *i. e.* which preceded all heretical propositions on the subject, and when the less categorical statement was alone necessary, or called for. For this, however true it may be, is utterly beside the question, and in practice nugatory.

The wise man has said in the book of Ecclesiastes, "Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this¹;" and his sentiment, applicable to all querulous and unpractical eulogizing of old times in comparison with our own, has surely its exemplification here. What might be, or whence might proceed, the comparative felicity of times when the truths of religion lay more in the germ than at present,—less developed

¹ Eccles. vii. 10.

by the enquiries of some, the strife and opposition of others, into fixed and determinate propositions,—are questions equally impossible for us exactly to determine, and infructuous for direction under our altered circumstances, if they could be determined : either way, “ we do not enquire wisely concerning this.” Whatever might be the happiness—doubtless in itself a great one—of being able to dwell on the exalted mysteries of the Gospel without the deadening feeling suggested by a consciousness of opposed opinions and controversies respecting them ;—however great might be its advantage, in the less constrained and technical cast of language, the freedom from the necessity of even appearing, as in these sad times, to be setting one truth of religion as it were in opposition to another ;—that happiness and advantage can never be ours, whose circumstances are different, and on whom, though less tried than our earliest predecessors in other respects, a trial has come to which they were strangers ; who are cognizant of the old heresies against which the ancient confessions were safeguards, and before whom heresies are ever appearing and reappearing, which they contradict as effectually still. Nothing can be more delusive than the imagination that by ignoring the matter, by indifference or equilibration of mind between the catholic pro-

position and its opposite, we are imitating the happy primitive believers who preceded the agitation of the question. For nothing is more strongly characteristic of those believers than their definiteness of dogmatic faith on all that they heard or propounded, and for which they were ever ready to peril their lives ; and could the question have been proposed to them, whether, for instance, they used the words "Son of God," or "only-begotten of the Father," in the low sense that the Arians afterwards attached to them, or in the sense of identity of essence and nature, by which the Church's definition met that degrading position ; the idea of halting between these two opinions would be as repugnant to the whole character of their minds as, it is our firm belief, their recognition of the heretical sense would be ; however their words, before the notion was explicitly advanced, might be sometimes such as would admit both senses. The substantial identity of doctrine in its undeveloped and its maturer form, is sufficiently apparent to leave no doubt in the mind of the attentive and pious observer, where lay the inheritance of divine truth, and the realization of Christ's never-failing promise to abide with His Church and household for ever. The choice ever lay, and lies still, between the faith in which Saints and Mar-

tyrs have lived and died,—and the ephemeral products of human presumption, which, however flourishing for a while, have no root of true faith and holiness to sustain them, and either disappear altogether from the face of the earth, or are, to all purposes of vital Christianity, fading and evanescent.

I require some indulgence for the length to which these observations have extended, apparently far beyond the bounds of my particular subject. Yet are they not irrelevant to my purpose, when about to approach a matter on which nothing less than the whole Catholic Christian truth is required for my guidance, the Eternal Son of God led as man to the wilderness by the Divine Spirit, and there assaulted and tempted by the Devil. But strange and mysterious though it be, there is certainly none amongst us whom the just apprehension of this matter does not intimately concern. Whether young or old,—whether entering into life or in the midst or the close of its career,—whatever your pursuits, whatever your dangers may be, whether they be on the side of pleasure, of ambition, or pride of intellect,—there is nothing in the world's history more deserving your solicitous meditation than this. On every occasion where your good impressions seem overborne and your virtue is in peril, every conjuncture in

which there are rival courses before you, and the true path of duty and of peace may be missed or lost,—in dangerous company or in dangerous solitude,—whenever success elates or disappointment depresses,—when enjoying all your soul desires, or sinking under the pressure of calamities that tend to exclude God and the hope of your calling, and the refuge of penitence from your mind,—great reason have you in all these circumstances, and in more than these, to utter earnestly and repeatedly the ejaculation of our Litany, “By Thy Baptism, Fasting, and *Temptation*, good Lord, deliver us !”

SERMON II.

THE INCARNATE LORD SUBJECT TO TEMPTATION.

(Preached on the Third Sunday in Lent, March 10, 1844).

LUKE IV. 1, 2.

And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil.

THESE words, immediately following the history of Christ's baptism in Jordan by His forerunner, introduce us to that scene which, in the objective contemplation of His Church, therefore naturally follows His Baptism—the scene of His Fasting and Temptation. The suitableness of this peculiar topic of mediation to the present season I have already brought to your notice. The great cardinal truth of Christianity is that which the approaching Paschal solemnity exhibits to us, our redemption by Christ from the spiritual Egypt of sin and death; the resurrection of our humanity in Him, through the blood of the everlasting covenant, to a new life of righteousness and immortality. And since not only to those who are yet to be baptized into the death and burial of their Lord, but to Christians also universally while encompassed with the bur-

den of the flesh, the consideration of this great mercy should be ever preceded and accompanied by that of the evil from which they are redeemed ; therefore what the Baptist precursor proclaimed of old in Jordan to Israel, that in the Lent season does the Church propound to us all—repentance. Now whatever instructs in righteousness tends also to convince of sin, and might answer the purpose of the Church, in making this a season for catechetical preparation for the sacred mysteries at Easter. But as the evil of sin is then most perceived, when placed most strongly in contrast with the purity and holiness that it opposes,—we cannot be better instructed in its real nature than by witnessing its assault on our immaculate Lord ; when the force and subtlety of our ghostly enemy is seen assayed upon the second Adam, who is the Lord from heaven, the anointed and proclaimed Son of God.

This then is the subject-matter which is proposed for our meditation ; and here that which in the partition of the whole I mentioned as the first head of enquiry, comes upon us with peculiar force. Whence could arise the capability of being so much as tempted at all in One thus infinitely exalted in original nature,—One whom we must assuredly regard as naturally and necessarily exempt from moral

evil, One of whom His beloved disciple writes, "Ye know that He was manifested to take away our sins, and in Him is no sin¹"? Where the spirit of faith precedes, as in the question thus propounded, there the discussion of the reason may safely follow: and as the right answer involves the integrity of doctrine on the great Christian mystery of the Incarnation, the consideration may be as profitable as it is necessary. Let this then, with all the reverence that becomes a subject so gracious in its awfulness, engage our present attention, before we proceed from the consideration of the Incarnate Son to that of the Spirit, His Guide, in the present discourse,—and that of the Devil, His adversary, in the next following.

I. Now, that solution is in the first place to be rejected with abhorrence which the so-called Unitarians would obtrude upon us; who from this as from other particulars that prove our Lord to be indeed very man, would take occasion to affirm that He was no more than man. Our Lord's assertions of His divine character, as understood by the Jews His enemies, and interpreted by the Apostles His chosen witnesses, in a multitude of passages that no forced criticism can evade, must stand for ever in confutation of this degrading heresy. Nor does this conclusion rest on mere detached

¹ 1 John iii. 5.

texts, to which, under certain unhappy canons of interpretation, men might think themselves entitled to give a meaning most apparently reasonable, (though this were no less than evading a mystery in divine things, where mysteries were antecedently to be expected, by transferring it to words and phrases of which we are competent judges): it rests upon what is far less capable of being eluded, the very tenor and scope of the apostolic writings, which this anticatholic interpretation is so far from rendering more intelligible, that it converts them into a series of the strangest enigmas or exaggerations. We read, not in isolated portions, but in whole paragraphs or chapters¹, of the infinite love of the Son of God in offering Himself, of the infinite love of the Father in giving Him for the salvation of mankind; a sentiment to which the Incarnation once admitted, however incomprehensible in its mode, imparts at once a more than adequate and most intelligible import: but which, on the system that denies the Incarnation, has absolutely none, or, if the ingenuity of the adversaries has elaborated any, is the most disproportionate to the high terms employed that can be imagined. Further, we read, not isolated passages only in the Epistles, but trains of reasoning to show that it

¹ *e.g.* 2 Cor. v. viii. Phil. ii., 1 John iii. iv. &c. &c.

was requisite that Christ should be *truly* man for our sakes ; to explain *why* it was not the nature of angels, but the seed of Abraham, of which He thus deigned to take part ; why He *became* in all respects, sin excepted, like other men ; *why* He suffered and was tempted ; and where the reason of all this is found in the condescension that it involved, and the sympathy with human trials and difficulties which this afforded Him². What can all this mean if it refers not to a higher pre-existent nature ? We know that good men are at all times the favourites of Heaven ; and the powers which Moses and the favoured prophets of old exercised were the gifts of God to men ; and that the circumstances under which His faithful servants Elijah and Jeremiah, and others encountered temptation and suffering, were equally the allowance of His providence. But let the passage be produced, if possible, which speaks of the peculiar love of God to Israel, as shown in the circumstance that Moses should live as one of them, or that Zacharias should die by their hands. The most distant intimation of this kind would assuredly appear incongruous to any reader, as implying a nearness to God in comparison with

² Rom. viii. 1—4. Gal. iv. 1—7. Heb. ii. 5—18 ; iii. 1—10. John iv. 2 ; v. 8, &c.

vention of a good demon or genius, the great Christian mystery which binds God and man together¹.

III. And therefore, thirdly, on the same account, all those schemes fail of solving the difficulty before us, which though admitting, as the most ancient heretics did, the proper divinity of the Son of God, yet denied or misrepresented His humanity. All who with the Docetæ, existing even in the time of St John, made His incarnation and susception of humanity to be seeming only and unreal; all whose notion of Christ's coming into the world was that of a heathen Avatar, that of God descending from earth in human *shape* only, for the suppression of evil, the rescue of the human race from bad demons or from matter; all such could no otherwise consult the integrity of their system than by striking out from the Gospel, as Marcion did, this history of the Temptation². Equally incompatible is the fact of the Temptation with that purely corporeal idea of the Incarnation, which confined it to the assumption of a human frame, endued indeed with a real principle of animal life, but destitute of the intellectual human soul, the place of which the Divine Logos was thought to occupy; for this view, commonly called the Apollinarian heresy, reduces at least the more

¹ Note E.

² Note F.

spiritual of the three temptations, to the mere semblance of conflict; and by annulling the conflict, annihilates equally the merit and the fruit of victory. The same may be said of those systems to which the Oriental mind has been ever prone, which represented our Lord's human nature as merged and lost in the divine; or as forming, after the Incarnation, but one compound nature with it: for whereas the Gospel speaks repeatedly of the Incarnate Son submitting His human will, under severest trials, to the will of the heavenly Father, this view of his condition, which allows no room for such submission, leaves our Head without probation and without example to us in this regard³. And as for the opposite extreme, the Nestorian theory, which makes the offspring of Mary a human subject to which the Divine Word was subsequently united, this does indeed allow the reality of temptation and probation to the Christ; but at the expense of that which is of the greatest moment, or rather most essential to the Christian mystery, the personal identity of Him who was tempted with Him who succours the tempted,—the Eternal Word, who did not barely choose a human subject for His inhabitation, but *was Himself made flesh, and dwelt among us*⁴. Will any one reject these considerations as savouring of antiquated subtlety,

³ Note G.⁴ Note H.

and unadapted to our speculation at the present age of Christianity? None, I apprehend, will so think, who, together with the consciousness of belonging to a family which is the same in all ages of the world, have, in the serious endeavour to bring the declarations of holy Scripture home to their practical apprehensions, experienced how these several forms of error may reproduce themselves; who have truly sought to realize the mystery of the Eternal Son of God made man, the same the Creator of the worlds, and the High Priest not untouched with our infirmities, *in all points tempted as we are, yet without sin*¹.

IV. Since, then, such a High Priest became us, and it is clear that the Scripture description is only realized in One who, undivided in person, was both tempted as man, and can succour as God, as the Catholic Church of Christ has most carefully defined and maintained,—shall we, to solve the difficulty which yet may appear to attend the supposition of an absolutely sinless subject being tempted, adopt, lastly, a solution which I almost hesitate to repeat, that the Son of God took a humanity tainted with corruption into hypostatic union with himself,—that He came not barely in the likeness of sinful flesh, which is most true, but in its reality as *sinful*? Nothing could

¹ Heb. i. 2; iv. 14, 15; vii. 26.

induce me even to give this prominence to an opinion, from which some of the most monstrous heretics of old would have shrunk, but the fact that it has been broached by a hierarch of our own time², one with whom some of the highest in intellect have held converse, and whose sect, maintaining this portentous sentiment among others, still survives : and it is indeed one among the strongest instances of the singular indifference of our time to all merely objective considerations, that while that person's extravagances and follies, nay, some of the truths he maintained respecting sacraments and the Church's visibility, have attracted large notice or angry comment, this detestable ascription of a corrupt humanity to our Lord has passed comparatively unheeded by the age ; an impiety which far more than even the mimicry of the first Pentecostal powers, the pretence to the gifts of tongues and of miracles, shocks every catholic mind in this strange teaching. An error so gross as well as revolting respecting the internal human dispositions of Him, in whom, as is even here strongly confessed, there was no actual sin, can scarcely be without the admission of many others ; not without the belief of a substantial evil in the parts, faculties, and appetites of human nature in themselves

² Note I.

considered ; a belief which refers the direct production of evil to the Creator ; and which, far from being as that teacher affirmed, the old catholic doctrine respecting original sin, is but the revived impiety of the Gnostics and Marcionites¹. Our concern with this sentiment is however only in that point where our argument requires its refutation,—to assert that the most entire reality of temptation is no proof even of the least reality of sinfulness in its subject ; that not only were our first parents tempted while yet in the innocence of their original nature, but the same was the necessary adjunct of humanity in Him who could not, like them, be overcome of evil,—in whom the very supposition of its possibility is not without blasphemy. The survey of our humanity as in Him it existed may prove this, and help at the same time to show wherein alone consists that loss and deprivation of its primitive excellence which prevails in every other child of Adam, and renders him, without renewal, an outcast from Divine favour and all true or acceptable righteousness.

Let us therefore behold Him, who was “born of a woman, made under the law” for our redemption ; whom, as the Church of God has ever believed, His miraculous birth of the Vir-

¹ Note K.

gin mother exempted from every stain of that original pollution with which the all-holy God could hold no union or fellowship, but which through natural generation is mysteriously transmitted to every other descendant of Eve beside Him. Is there in this view of the Saviour as perfect man, anything to exclude His being a subject of that experiment or probation of His virtue, which, whether produced by the trying circumstances of life, or by direct solicitation to evil, is called in the language of Scripture *temptation*? If the highest virtue does not exclude that instinct inseparable from humanity, to which pain is an object of dread, and pleasure of desire; which prefers ease and quiet to tumult and vexation, the regard and esteem of others to their scorn or aversion; to which ill-requited toil, or experienced unkindness, are sources of corroding anguish and depression;—then every conjuncture which presents but one of these objects of dread as the concomitant of doing God's will, or associates one of their desirable opposites with neglect or disobedience,—every such conjuncture must produce a conflict between duty and these necessary instincts of humanity, sufficient to constitute temptation in the strictest sense. In a perfectly well-ordered state of being such conjunctures might not arise; though even here, as to Eve in Paradise, an enemy might

illusively present them: but in a disordered world they arise really, perpetually, spontaneously; while evil men and evil spirits are ever aiding their seductive power, and adding the stimulus of express solicitation. And fearful indeed is their power with the mass of mankind; in whom, through the mere privation of that principle of original righteousness that kept man's noble faculties in mutual harmony and subordination to the will of God, every passion is misplaced, each natural propensity or affection an inlet of sin; when the carnal mind, which (as St. Paul declares) is not, and cannot be, subject to the divine law, becomes to each man his own proper tempter; when, (as St. James defines the temptation of such,) the man is drawn away *of his own lust*, and enticed¹. But though this fearful description of temptation did not belong to the Son of God, (God forbid that we should ever entertain so degrading and blasphemous a supposition!)—though all His faculties were in harmony from the first, no illusion misleading, no inordinate affection disturbing,—was therefore the practice of high virtue in Him attended with no difficulty, no opposition and reclamation from the strongest—and at the same time the most innocent—instincts of humanity? Let the last suppression of human will in the agony of

¹ Rom. viii. 7, 8. James i. 13.

Gethsemane, let the whole course of His obedience unto death, answer, if this preliminary essay of temptation cannot. The expression, “Not my will, but Thine be done²,” uttered with respect to that which would then only become sinful if followed in *preference* to the Divine will, may inform us where mere temptation ends, and where sin (which in Him had not the remotest place) begins. And may we not conceive also that the more acute apprehension of things which the perfect contexture of His humanity brought with it,—the keener sense of pain and distress, as well as of others’ ingratitude and treachery, which His sinless soul entertained,—might give a sharper edge to this description of trial in Him; and far more than counterbalance, in respect of hardness of endurance, that which less holy and duller spirits have to encounter from what in Him had no place, the remnants of native corruption, and ill desires imperfectly mortified.

Thus much may suffice for the direct discussion of this all-important topic, the tentability of the Incarnate Lord, the Captain of our salvation. But for the fuller understanding of this, we need adverting to the one only remaining subject which I propose for this day,—the concurrence of the Holy Spirit in this great transaction. When St. Paul, in the seventh

² Matt. xxvi. 39, 42, 43. &c. coll. John xii. 27.

chapter to the Romans, had unfolded at large the inefficiency of the mere precept of the law to subdue the power of evil in fallen man, the consequent wretchedness of the person who having this light and no more, is baffled and enslaved perpetually by a force of sin which he is instructed intellectually to condemn; he proceeds in the next chapter to state that what was thus impossible to the outward law was not so to the law of the spirit of life in Christ Jesus, which could break that captivity to a hated sin, and ensure actual freedom from the law of sin and of death. “What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” That quickening Spirit (called by him soon after the Spirit of Christ) by whose aid the carnal and corrupt affection is effectually subdued, is therefore the fruit of the Incarnation of the Son of God: from Him derived to His faithful followers, and made the seal of their adoption and joint inheritance; “for as many as are led by the Spirit of God,” he continues, “they are the sons of God.”¹ Here then that celestial agent who leads the members of Christ through the conquest of sin to

¹ Rom. vii. 5, 6—viii. 17.

glory, is seen in the Gospel leading their immaculate Head. With this Holy Ghost is Jesus described in my text as filled after the baptism in Jordan; and by Him, immediately on his return thence, is He conducted, or, as S. Mark expresses it, impelled², to the scene of his trial in the wilderness.

Nor let it be thought that the Eternal Son, through whom in the order of the ever-blessed Trinity, the Holy Spirit proceeded from the Father, did in this more than in any other part of His mediation merely sustain a character, or submit ostensibly to a purely apparent guidance; and not rather proceed in this, as in every other mediatorial act, according to the proper relations of that humanity He assumed for us. We have nothing to do with any systematic divinity which presumes, in opposition to the Ancient Creeds, to teach that the relations of Father, Son, and Holy Ghost, are merely official in the œconomy of redemption, and that antecedently to this the Divine Persons are co-ordinate in mutual relation, as well as, what they are indeed, co-essential in Deity, and co-eternal³. Nor have we any thing to do with the theology which teaches, that to Adam in his state of innocence the rectitude and integrity of his own nature stood in place of all spiritual guidance; as if the sanctification

² Mark i. 12.

³ Note L.

of the Holy Spirit could only relate to His œconomy with *fallen* man¹. Were this so, still more might the Spirit's guidance to Christ appear superfluous, or ostensible only: but not such was the faith which the primitive Church received from the Apostles, and which her successive lights in the world have ever inculcated. While they taught that the Holy Spirit, in whose unity of essential love the Father and His Only-begotten from eternity are ever one, is the sole agent of all sanctity in the creature, and that to the first parents especially His indwelling presence was the principle at the same time of their progressive righteousness and of their immortality; they taught, that to restore this inhabiting Presence to man, lost as it was by the first Adam's disobedience, was the great and ultimate object of the second Adam, who is a quickening Spirit, the Lord from heaven. And while this gift was not and could not be restored to mankind at large, till after His expiation of our sins and resumption of immortality in His own person, (for the Holy Ghost could not be given, as we learn from the Evangelist, till Jesus was first glorified,) that grace of the Gospel was meanwhile prepared by more imperfect communications of the same Spirit to the Prophets and others, until His bestowal without measure on the

¹ Note M.

Incarnate Son ; whose humanity He sanctified from the beginning, and continued progressively to sanctify to the end ; and from whom as the vital Head, when the work of reconciliation and redemption was at length complete, the gift of the inhabiting Spirit redounded in all its fulness to His mystical body,—the gift of light and holiness and immortality².

Mark therefore how this view is proved by the inspired record, even by that same Spirit of prophecy which foretold the Incarnate Deliverer yet to come : “ There shall come a rod out of the stem of Jesse, and a Branch shall grow out of his roots ; and the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord ; and shall make Him to be of quick understanding in the fear of the Lord ; and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears.” That moral discernment and freedom from passing illusion, which was so essential to the prophetic character of our Lord, was to be the fruit of the celestial Spirit, inhabiting, inspiring, and governing His human soul from the first³ ; the same Spirit who, in an extraordinary manner, without the aid of

² 1 Cor. xv. 45. John iii. 34 ; vii. 37. Note N.

³ Isaiah xi. 1—5.

human paternity, produced this sacred Branch from the root of Jesse, even from the blessed Virgin of the royal line of David. That Holy Ghost which came upon her, and that power of the Highest overshadowing her, by virtue of which, as the Angel declared, the Holy Thing born of her was the Son of God, is the same Spirit and power by which the regenerate life from Him is imparted to and sustained in the members of His body; as implied in our collect for the Nativity. And thus also S. Paul declares to the Galatians, “We, when we were children, were in bondage under the elements of the world; but when the fulness of time was come, God sent forth His Son, *made of a woman*, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ¹.”

But as the appointed—and, in ordinary cases, the only—means of conveying that spiritual birth to men, is the holy sacrament of Baptism; as His own declaration to Nicodemus accordingly signified, that “Except a man be born of water and the Spirit, he cannot see

¹ Luke i. 26—35. Gal. iv. 3—7, (Rom. viii. 3—17.)

the kingdom of God ;"—it was judged fit that our Head and Representative should commence by submitting to a baptism which, though not identical with the baptism He was to institute, was yet the figure and precursor of it : and accordingly the more solemn inauguration of our Lord and King by the Holy Spirit was reserved to that season when He should enter the waters of Jordan, and sanctify them to the mystical washing away of sin. Though those waters as yet symbolized repentance only, and of repentance He had no need, yet when He came even thus to fulfil all righteousness, He then hallowed the element of water to a higher virtue, to be the symbol and instrument of regeneration. And this was further signified by the Spirit, the sole Agent of regeneration, moving over the face of those waters in the symbolic figure of gentleness and purity ; and thus completing, with the voice of the Father from heaven, the celestial testimony to the Incarnate Saviour of mankind².

But all this fuller gift of the Spirit, preceded by thirty years' preparation in silence and obscurity for this solemn inauguration of baptism, is but introductory to an extraordinary trial. If Jesus is in my text said to be replenished with the Holy Ghost, it is that He may be immediately led by the same Spirit

² John iii. 5. 1 John v. 6, 8. Matt. iii. 13—17. Note O.

to abide the devil's temptation in the wilderness. Nor should it be thought any exception to the conformity between Christ and His brethren, that He should be led by the Spirit to *seek* His conflict and trial, whereas the daily prayer He has taught *us* universally to use has the petition, "Lead us not into temptation." There is no inconsistency or contradiction here, if we distinguish only between the will of God in this case, and what is the proper disposition of man. The intention of the Almighty in conferring spiritual gifts and graces, both in baptism and subsequently, on His servants, is that He may be glorified in their exercise, and the mind of the recipient proportionally improved and benefited : and this exercise is afforded by temptation. The trial may consist in the demand of extraordinary duty or sacrifice,—in which sense God is himself said to tempt Abraham ; or in the solicitation to sin,—in which sense God indeed tempts no man, as the Apostle James assures us, but permits Satan and the corrupt inclinations of men to be the tempters ; or it may be by the infliction of suffering, demanding extraordinary constancy and patience,—in which sense it is God that tries, though, as in the case of Job and of our Saviour, He may make malignant spirits or evil men the instruments¹.

¹ Gen. xxii.; Job i. ii.; James i. 12, 13, 14, 15.

With respect to all of these, to *deprecate* the trial, under proper submission to the Divine will, is ever the proper frame of mind for beings conscious as are the best of human weakness, and dependence on Divine assistance: to *wish* the contrary, incurs in a degree the guilt of tempting God; for it is provoking a trial of our own strength, which, without His help, will certainly fail us. But that which on our part we are desired to deprecate, and by all prudent and innocent methods to avoid, the Almighty may find it often for our good to impose upon us; and God is faithful, saith the Apostle, who will not suffer us to be tempted above that we are able, but will find a happy escape from the danger, provided we incurred it not of ourselves by a rash and presumptuous defiance². The best means of escaping guilt and danger, is neither to invite trials of our virtue, nor fearfully to shrink from them, when the course of God's providence and our own duty have led us to the encounter, (for by this, not by any imagination of sensible influences, must we discern the leading of the Spirit): when difficulty is sought by ourselves, we may be required to bear it of ourselves; but when presented to us from a higher power than our own, avoiding it were distrust of God's promise rather than of ourselves, and would only lead

² 1 Cor. x 13.

us to worse peril. Thus may we live in the spirit of our daily petition, and follow the example of our Lord in this approach to His trial; who in this, as in every other instance of His humanity, has left a pattern for us to imitate.

The Apostle has indeed instructed us to count it all joy when we fall into divers temptations¹; to esteem it as a sign that the principles of goodness are alive and active within us which thus excite the notice and malignity of the adversary; and that God, who over-rules all, designs to crown the work that He has begun, and, if we are not wanting on our part, to make the grace he has bestowed more resplendent and glorious by the trial. It was not in the obscurity of Christ's previous life that God's Spirit and Providence assigned Him this trial, but after the great and signal blessings that descended upon Him at His baptism; it is after His unction to the office of Mediator, and His designation as the Son of God, that He is led to the mountainous wilderness of Jordan to commune with new and strange suggestions, to meet a potent and yet untried adversary. The sacraments and other institutions of religion do not secure against the approach of temptation; they are rather advances in the enemy's kingdom, which provoke his reprisal and attack; and

¹ James i. 2.

the trials against which the faithful, thus prepared, have to strive, are no proof that they are without the Holy Spirit, but the contrary; as, on the other hand, the carnal and worldly dispositions which so many Christians are content to admit without struggle, prove not that baptismal grace had never been imparted, but that the Spirit once theirs has been grieved by their contemptuous neglect, and His gifts, that lead to salvation, are decayed and in danger of perishing in consequence. For even thus, as S. Paul argues on the same question, were all the fathers of Israel baptized to Moses in the cloud and in the sea, and all eat in the desert the same spiritual food, and all drank of the sacramental rock, which was Christ; yet their own lusts overthrew them in the wilderness. It is the example he propounds to us also under the Gospel, to prove that neither the external nor the internal leadings of the Spirit avail unless we dutifully comply with His dictates. "Where is He," says the Prophet, "that brought him out of the sea, with the Shepherd of His flock? that put His Holy Spirit within him?...As the beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst Thou lead thy people, to make Thyself a glorious name:" yet, he adds, "they rebelled and grieved His Holy Spirit;

therefore He was turned to be their enemy, and He fought against them." That memorable example of human disobedience exhibited in God's firstborn Israel, which the Psalm in our daily morning office sets before us for our warning, is best contrasted with the obedience of that better Son of God, whom, in Hosea's language, as applied by the Evangelist, God called out of Egypt to be our Guide and Redeemer. The forty years' provocation and temptation of God in the wilderness was the great specimen of that sin of the world which our Lord's Quadragesimal Fast went to expiate: and the Spirit who, according to the Prophet's pathetic expostulation, had fled from the disobedient Israel, as though never redeemed or called by the name of the Lord, was brought back in richer effusion to the earth, than had ever been since the first disobedience, by the mediation of that One promised seed of Abraham, who now followed the same Spirit's guidance to the preliminary scene of His earthly trial¹.

But the consideration of the adversary He then encountered, as well as that of the forty days' fast, and the first temptation founded on it, must be reserved to the following Sunday. Let us meanwhile treasure up the practical

¹ 1 Cor. x. 1—10. Psalm xcv. 7—11 (coll. Heb. iii. 7—iv. 16). Isaiah lxiii. 9—16. Hosea xi. 1. Matt. ii. 15; iv. 1.

conclusion in which our present discussion terminates; that our aid in all temptation and trial be sought in Him alone, who at His Baptism received the plenary unction of the Holy Spirit as our Deliverer; and through whom, as the One Christ, the One Incarnate tried Mediator, that Holy Spirit is bestowed by the Father for every hour of need.

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord.

SERMON III.

THE TEMPTATION OF SENSUAL DISTRUST.

(Preached on Mid-Lent Sunday, March 17, 1844).

LUKE IV. 1—4.

And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days He did eat nothing: and when they were ended, He afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

OUR consideration of the first part of this memorable passage, has, I trust, helped to fix on our minds certain great truths of our Catholic Christian faith, without which it cannot be truly understood. We have seen that our Lord's obnoxiousness to temptation was the result of an *assumption* of human nature; an assumption ever represented as voluntary, implying infinite condescension on His part, infinite bounty to mankind on the part of His Father,—implying, therefore, nothing less than a pre-existent nature in Him absolutely divine, co-essential with that of the Father, by whom He was begotten before the worlds. Again,

we have seen in this transaction how real and entire was His assumption of humanity in our behalf, not limited either to outward semblance or to bodily accidents, but extending to an human soul with its sentiments and affections; neither quenching the humanity by the divinity, nor mingling it with what allows not of such commixture, but leaving it in all its proper operations entire; neither, on the other hand, admitting any division in the one person of Him, who, as man, was tempted, and, as God, can save. We further remarked, that this susception of humanity implied no assumption of sin, either original or actual, in Him who came to cleanse us from both: that sin, which lies not in the substance of our faculties, (as old heresies, newly revived, would teach,) but in their disorder and dislocation, is not in the least degree involved in the capacity of temptation; His possession of all the properties of perfect humanity necessarily leading to the result that He was in all points tempted as we are, though without sin. Lastly, we have seen that the same Holy Spirit which sanctified Adam in his state of innocence, was to the second Adam alone imparted without measure, for the complete sanctification of our humanity in Him; that as by that Spirit He was miraculously engendered of a pure virgin, so by that same Spirit was He

replenished in His baptism, the emblem of ours, and thence led to His temptation in the desert; all preparatory to that coming kingdom, when from the Lord made perfect through sufferings, dead, risen, ascended, and glorified, the same Spirit should proceed for our regeneration and cleansing, our conquest of temptation, our mortification of sin, our quickening to righteousness and immortality.

One very different topic remains preliminary to the trial itself, the first scene of which is contained in the text just read: and that is the nature of the Adversary whom the Saviour of the world had then to encounter. The summary of the faith on this subject held by the Church of Christ, and confirmed by sure warrant of Holy Scripture, must precede our entrance upon that particular temptation which I propose for our consideration this day.

That there are created natures of a more exalted intelligence, and purer spiritual action, than what belongs to man; that these are Angels or ministering spirits, their office consisting in glorifying their Maker, and bearing His mandates throughout the spiritual creation; that of these Angels some kept not their first estate of purity and innocence, but, yielding to the motions of pride and self-dependence, withdrew their allegiance and regard from the

common Centre of all being and happiness; that these fallen Angels, despairing of regaining lost blessedness, and deeply hating the God whom they have offended, are engaged in a course of incessant envious hostility to the peace and order of the universe; that they are especially opposed to the happiness and goodness of mankind; and that while the holy Angels minister for the good of the heirs of salvation, these study to pervert and seduce, to accuse, and finally to destroy them; that their power is great in the fallen world they have seduced, and that the empire of idolatry, error, and vice, are, in a great measure, imputable to them; lastly, that the elect and reprobate Angels are both distributed into orders and hierarchies, designated in Scripture under the names of principalities, thrones, and powers; and that the acknowledged chief of the reprobate Angels is one specially termed Satan, or the Devil—in other words, the Accuser or Adversary;—all this no one will doubt to be explicitly revealed, who truly reveres the divine oracles, and the faith once delivered to the saints. May we not add, that none who is duly sensible of his own limited faculties, and the mysteriousness of that boundary which separates the visible and invisible, will deem these things antecedently incredible?

Yet it is evident that on this subject much

incredulity and much false sentiment prevails among us ; the former evidenced, more powerfully than any direct words could announce, by the mean or ludicrous associations it spontaneously calls forth in many ; the latter, by the manner in which some seriously speak of Satan as the personified principle of Evil, a kind of imagined personification, to which nothing in Scripture gives the least colour ; and others esteem him as if he were really such a Principle,—a notion far worse doctrinally than the other. It is not merely our philosophical but our theological predilections, that have led to this confusion. The dread of appearing to multiply mediators, which has caused the Scriptural contemplation of good Angels and God's celestial Host to be far less habitually present to us than to the Christians of all former time, has naturally led, on the other side, to sink the consideration of evil angels in that of their leader ; so that the Arch-fiend, instead of being conceived as in a correlatively adverse position to that of the blessed Archangels, Michael and the rest, and only more prominent than they through the bad eminence which his falsely assumed independence of God has given him, is imagined as in a place rather relatively adverse to that of the Most High,—a quasi-omnipotent and omnipresent Principle of evil. It is thus that

from being wise above what is written, as to the means of escaping one dreaded error, a much worse error, that of Manichæism, is in danger of being incurred. We need not dwell on the considerations by which that most fearful heresy was of old met¹: that there is not, and cannot be, but one Principle of Existence—and that the infinitely Good One—in the universe; that evil, like darkness, is a purely privative quality; and that, whatever becomes of the intricate and insoluble question of its origin, to seek for substantial principles or causes of its existence were like enquiring what were the special organs or contrivances in the human frame for producing the diseases to which it is subject; when these are the mere result of some failure or disorder in those organs, whose only discernible end and purpose is to produce good. All that we are given to know on this deep subject is, that while to moral and intellectual agents freedom of choice is an inseparable attribute, that freedom implies the possibility of an evil choice; while an evil choice, once admitted and uncured, leads to interminable disorder, confusion, and wrong in the spiritual creation, and intercepts those communications of goodness from the original Source, by which alone the moral constitution is preserved in virtue and in hap-

¹ Note P.

piness. That such was the case with Satan, Christ has himself told us in one word, in saying that he was a murderer and liar from the beginning, simply because he *abode* not in the truth, *i. e.* in the truth and rectitude of his original creation¹. And whoever will observe the havoc that irregular passions and desires wrongly directed have made in the far inferior nature of man (though the grace of God strives with him continually), may imagine the greater mischief that a misguided ambition of a higher kind may have produced in those angelic natures, whose intellectual powers remain after their fall most vigorous and subtle, their freedom of action yet for a season (as we are told) unrestrained; especially when to all is superadded a conviction that return to God is hopeless,—the fatal absence of all redemption. And the same analogy gives us also but too much ground for conceiving the bad solace which beings thus situated would find in the seduction and ruin of others.

According to these principles, therefore, it is obvious to interpret all which the Scripture tells of the Devil or Satan as the Prince of the power of the air, the spirit that worketh in the children of disobedience². His power is wielded not by omnipresent personal agency, but even as Archangels are said to have

¹ John viii. 44.

² Eph. ii. 2.

governed kingdoms; by employment of the powers subordinate to him, which the same Scripture terms “rulers of the darkness of this world,” “spiritualities of wickedness in high places,” and using doubtless modes of communication and concert far more subtle and rapid than we of grosser earthly mould can conceive, to strengthen and perpetuate that hold of evil influence which the first transgression gave him over mankind³. Nor was this hold one of an invisible and internal kind only, like that which he possesses at present over merely nominal Christians, who forfeit the birthright of their baptism for the service he offers them. For before Christ’s coming, the devil’s empire had a certain visibility and majesty of its own, overawing the beholder by religious as well as secular splendour,—employing the terrific sanctions of the world unseen, as well as the fair show and ornament of this. There were sacrifices, rites, and priesthood, where the objects of attempted propitiation were demons and not God; where every evil passion and corruption of mankind had its place among the deities worshipped; which had orgies for the sensual,—for the curious and ambitious, oracles and wonders,—for the more earnest and spiritual, mysteries that seemed to point upwards to union with God,

³ Eph. vi. 11, 12.

while they fed the internal pride that most effectually separates from Him. This is the Satan who was to fall as lightning from heaven before a presence and a kingdom more mighty, and no less visible, than his own¹; a kingdom of which the strong presentiment was in his mind when he approached in the wilderness of Jordan the Man proclaimed at His baptism to be the Son of God.

That such was the idea of the tempter is clear from the mode in which two out of his three addresses are prefaced, "If thou be the Son of God." The triple assault by which he would try the character of his dreaded rival answers to the known division of human sin into the lust of the flesh, the lust of the eyes, and the pride of life: the first being the rebellion of the lower appetites against the powers of reason and conscience, which should naturally control them;—the second, the illusion produced in our higher mental nature by outward things seen otherwise than in the light of God;—the third, that more interior deception, seated in the highest self-consciousness, by which man becomes to himself the centre of regard, to which, instead of to God, all his proceedings in life are directed. When, to provoke the first of these, Satan would avail himself of our Lord's hunger to destroy

¹ Luke x. 18.

His submission; when, to excite the second, he displays 'before His eyes the kingdoms of the world and the glory of them; and when, to inject the third, he would even wrest scripture to authorize spiritual arrogance and departure from the proper character of human obedience;—in this threefold assault, in which he is destined to fail, he does but repeat, with more elaborate contrivance, that which he comprised successfully in a single assault on our first parent. There the exorbitancy of sensual appetite was stimulated by the apparent aptness for food and enjoyment of that fruit which God had interdicted; the curiosity, or lust of the eyes, by the enlarged views which were stated as the consequence of the taste, “your eyes shall be opened;” while pride, the special work of the devil, was called forth in its most malignant though covert form by the representation, “ye shall be as gods, knowing good from evil,” an advantage of higher nature which the Creator’s envy, and not his goodness, was subtly insinuated as concerned in withholding from man². When the temptation, fatally admitted by the woman and her lord, interrupted the happy intercourse which had subsisted between the Creator and his human offspring; and the introduction of new and strange sorrows to

² Gen. iii. 5 seq.

one party, of incessant labour and toil to the other, of death with its attendant calamities to both, attested the mortal fruit of sin; yet the malediction was not here unaccompanied with hope, as was the doom on the symbolized tempter. In the enmity between the seed of the woman and the seed of the serpent was conveyed a hope that the former would in the issue be victorious,—that though the reptile, insidiously lying in wait in the dust, should bite the heel of Eve's future mysterious descendant, and inflict a wound that he thought mortal, the wounded should retaliate by bruising the head of the assailant, and crushing his fatal power over mankind.

This promise had never been absent from the recollection of that old serpent, the devil and Satan, as S. John terms him in the Apocalypse, during the long series of ages that elapsed between its annunciation and its fulfilment¹. Notwithstanding his undisturbed empire over the world in the interval, it could not have escaped his attention, that a race of men yet subsisted who were kept exempt from the general corruption, in whom an antipathy to his rule was seen analogous to that which subsists between men and serpents. He finds that, powerful as he might be as an accuser and an adversary, even over such, yet

¹ Gen. iii. 14, 15. Apoc. xx. 1—3.

was his power there limited, and, as in the case of the just Job, often signally defeated; while from the people of Israel—in which a constant succession of such persons existed—there were perpetually developing prophecies announcing that great object of human hope as now at length at hand,—the seed which should crush his head. There is no need to suppose, nor is it in itself probable, that the full mystery of the Incarnation was known to him: he knew only so much as the oracles of God had yet divulged; which, however determinate in their own proper meaning, the mind of the Spirit,—required the event to clear up the fulness of that meaning to mankind, and probably to blessed angels also, who desire to look into them². Though believing and trembling, as we know of demons in general with respect to all the divine facts revealed, it is probable, as some of the ancients have thought, that Satan was taken by surprise by that great mystery, which, if fully understood, would have made his present enterprise utterly hopeless³. The defeat of that enterprise,—indicative of the approaching catastrophe, when the seed of the woman, wounded to death in his humanity, should crush and vanquish the author of death by death, and break the strength of his power for ever,—this preliminary defeat, I say, would

² 1 Pet. i. 11, 12.³ Note Q.

probably not have been incurred by the adversary, had he been aware of the full import of his own words, "If thou be the Son of God." His conception may not have risen beyond the Nestorian idea of one selected from among the sons of men, through whom, as the organ of operation, God should act for the deliverance of mankind from diabolical thralldom. But whatever might be the extent of his knowledge, it was certainly not less explicitly accurate than that of the best instructed Jews of the age: and no oracle or type that spoke of the coming Deliverer could have escaped his diligent search.

We need not increase these general considerations by other minor preliminary matters: as respecting the form in which these several scenes of the temptation occurred; whether a human shape were assumed by the adversary, or such as celestial beings have been wont to take, so that in a literal sense here Satan might be conceived transformed to an angel of light¹, or whether the whole conference might be managed either in vision, or by silent suggestion. The substance of the history would remain untouched by these suppositions, and therefore we may waive the discussion of them. I would only remark, that actual colloquy is far more agreeable to the text both of S. Matthew and S. Luke; and the more so be-

¹ 2 Cor. xi. 14.

cause, though differing as to the order of the last two addresses of Satan, they both represent the first as succeeding the forty days' fast; a period which, according to S. Mark's narrative, was actually filled up with a silent temptation of the Adversary. "He was there," in the rocky wilderness of Jordan, "forty days, tempted of Satan; and was with the wild beasts; and angels ministered unto him". Our concern, however, is now with the first scene of explicit temptation; when the suggestion to gratify hunger is met by the sentence, "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God."

In making a retirement and fast of forty days His introduction to the great work of overthrowing the power of Satan in the world, our Lord was preceded by the first great Prophet and leader of Israel, who thus prepared himself for the delivery of the divine law from Horeb. And the same mount of God witnessed a similar fast of him who was the next most conspicuous witness of truth, and, with Moses, attached to our Lord in the transfiguration; for thus also did Elias retire, in the midst of his great mission of reforming Israel,—of destroying the worship of Baal, and restoring the prophetic gift to his apostate people⁴. And

² Mark i. 13. Matt. iv. 1—4.
27, 28, 29. Deut. ix. 9, 10, 11.

³ Exod. xxiv. 18. xxxiv.

⁴ 1 Kings xix. 8 seq.

a conformity in another respect to the practice of Christ on this occasion may be observed in that command to the prophet Ezekiel, where, with hard fare and severe mortification, he is required to bear for forty days the representative penalty of his people's sins,—a day for each year of their guilt and of their punishment¹. Our Saviour's fast has something in it beyond theirs, and contains some inimitable particulars; yet who can doubt that, like every act of His life, it bears the character of an example, and instructs us that this particular exercise of religion, while it exposes to temptations of its own, is yet in itself a great preliminary safeguard against sin,—a source of facility for vanquishing all temptation. That there are demoniacal possessions which no means without this can reach effectually, is the express assertion of our Saviour on another occasion²: and His example here, no less than His precept to His chosen followers there, instructs us forcibly that, while Christianity is the most mild and liberal of institutions, its founder no preacher in the desert like Elias, or His own forerunner the Baptist, but one who came "eating and drinking," as His censors remarked, neither fearfully flying nor morosely disdaining the ordinary converse and habits of mankind,—it yet requires the highest prudence,

¹ Ezek. iv. 6.

² Matt. xvii. 21. Mark ix. 29.

and assistances of grace proportional, to maintain this intercourse with the world either with safety to ourselves or benefit to others; and these assistances are to be found where our Lord and Saviour Himself sought them,—in occasional retirements, in meditation, prayer, and fasting. Now that this last exercise is useful only as a means to an end, is no more than can be said with equal truth of every other act of external religion: and none, unless blinded by recent traditions, could fail to perceive how hollow is the inference which our almost incredible presumption has built upon this,—no less than the total expunction of this apostolic practice from the understood prescript of Christianity. Considering the example of our Lord, and of all His saints, with the constant and unrepealed law of His Church in every age, the obligation of it would be clear to every humble mind, were its direct uses even far less obvious than they are: in impressing our dependence on God for all things,—the value, which we are ever too prone to forget, of the most ordinary blessings,—thus inspiring us also with a greater sympathy with our brethren that want these, and who fast of necessity; in supplying a just and natural expression, far truer than mere words, to our sorrow and self-revenge for past known sins, our various offences against soberness, piety,

and charity; in chastening the soul to humility, and even in the infirmities which the abstinence may call forth, teaching a farther lesson of our corruption and need of amendment;—in these and in other respects, counteracting the effect of that luxury, or “fulness of bread,” as Scripture terms it, which in our untractable natures produces of itself inaptness for spiritual objects; and maintaining, on the contrary, the calm and firm habit of soldiers of Jesus Christ, inured to His self-denial, and ready for any cross or duty He may impose upon us. These great benefits, and more than these, come from fasting rightly practised; and assuredly they are not annihilated or impaired by the necessity, which all must admit, of prudent regard to circumstances in the mode of practising it. Sure as it is from Christ’s words, that He that seeth the heart will reward openly the true, the just, the charitable attention to His direction on this matter as on all others¹,—so sure is it that none can, without sensible and serious injury to his spiritual being, neglect a means which the Church of God has ever held essential to maintaining it in health and vigour and purity.

Now in our Lord’s great abstinence, that part of the exercise in which it refers to personal sin could have no place: here was no

¹ Matt. vi. 17, 18; ix. 15.

sad retrospection or deprecation of Divine wrath, as in the forty days' fast of the Ninevites to whom Jonah preached²; though His act could not be without some reference to that sin of the world which He took upon Him, and for which His whole life was a self-sacrifice. But that part of the personal use of fasting, which belongs to man as such, had here even in Him its full place,—the resignation of the most necessary comforts of life into the hands of God as held from Him and for Him: and, doubtless, the flame of devotion burnt stronger and brighter through that forced abstraction from lower objects of desire,—the soul was more fervent and active for the transient mortification of the body. Of what nature were the devil's temptations which the second Evangelist describes as occupying these days of fasting, we are not distinctly told; but we can scarcely doubt that they resembled in kind that which, when hunger had reached its utmost pitch, the tempter drew out into a distinct and palpable suggestion: "If thou be the Son of God, command that [this stone, or one of] these stones, be made bread:" a solicitation of which the meaning is apparent, as well from its own allusion as from our Lord's reply. "If thou be in very truth what thou wast so lately proclaimed to be, the pro-

² Jonah iii. 4—9.

mised Son of God and anointed Deliverer of the people; and if the Messiah be, as the scribes teach, the Angel of the Covenant that led the fathers of Israel in the desert by a track as wild and barren as that in which thou now sojournest, why art thou now hungry and destitute of what thine own power supplied to them? They regretted the rich plains of Egypt; and their wishes, when they thought to perish for hunger, were not disregarded; the rock smitten by Moses supplied them with drink, and food was given them from earth as well as heaven; they were not disappointed of their lust. Either confess thyself now empty of that power which sustained them,—confess thyself moreover less deserving than they of food, or less in need of it, while perishing with the faintness of thy long abstinence,—or else at once supply the necessity: prove thy character and worthiness at the same time: let this rock become food at thy bidding.”

And where, it may be imagined, would have been the sin, had He who giveth food to all flesh thus commanded the stones to be made bread, as He soon after commanded water to be wine at the nuptial-feast of Cana,—or as in this day's Gospel¹ He multiplied the loaves and fishes to feed the thousands on the plains of Gennesaret,—and had He thus

¹ John vi. 1—14.

relieved His own hunger also, which was assuredly lawful to Him, by the same act that proved His Divinity? Far different indeed were it to do this in the solitude of the desert; where it was not man, but his adversary the Devil, for whose conviction, and at whose provocation, the supply was to be sought; and where the immediate operation of the miracle was not to support others with what might prove the symbol of better nourishment than earth could give, but to suspend and terminate an extraordinary act of devotion, tending to God's glory and His own perfection. But even thus might not Christ, it may be imagined, have answered the tempter by saying, that it was not his pleasure, as Son of God, to work this miracle in the wilderness? But far different from this was the actual reply of our Lord; adapted as well to detect the covert sin of the proposal as to vanquish it in the lowliness of His human nature; to give an answer to the temptation which any one of His followers in corresponding circumstances might equally make, and thus shew that the dutiful attitude of a creature was not inconsistent even with that high character of Son of God, on which He still kept the tempter's doubt unresolved. He answers, "It is written, Man shall not live by bread alone, but by every word of God:" an answer which

we shall best understand by referring to the actual Scripture which Christ thus quotes,—its bearing on the purport of Satan's proposal, and the sinfulness of the disposition he would there insinuate.

The passage thus written occurs as the conclusion of a long discourse of Moses, pointing out to his people, at the close of their forty years' wandering in the Arabian desert, the mercies shown them throughout their wonderful progress: "Thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live¹." The object of that supernatural food by which they were fed so long was to train to confidence in God as their sole and all-sufficient supporter,—to meet and cure that stubborn sensual spirit which resisted even this heavenly sign, and instead of accepting it as an actual word from God,—an evident though tacit pledge

¹ Deut. viii. 2, 3.

of the security of His promise of prosperity and abundance in Canaan,—chose rather to cast a longing retrospection on the house of bondage; which loathed the angelic food in comparison with the fare they had there enjoyed, asking, “Can God provide flesh also in the wilderness?” and even when this last importunity was gratified by God bringing feathered fowls round about their tents, provoked His fierce judgment on the spot by their impious ingratitude². It is that self-same distrust of God, and requisition of food to their own lust instead of His providing, which Satan would inject into the mind of Jesus Christ, and which He repels by the citation of the words of Moses.

Nor is it any exception against the sufficiency of this reply, that the Israelites were actually maintained by bread from heaven, whereas the Saviour was abandoned to a total abstinence. For in both cases the common earthly means supplied no maintenance in the extraordinary path of duty to which they were respectively led; and what the celestial manna afforded to the grosser and duller minds of the Hebrew fathers, for instruction in pious dependence and trust in God,—that was sufficiently conveyed to the pure mind and will of Christ by the equally supernatural aid that

² Ps. lxxviii. 18—31; cvi. 14, 15. Num. xi. 4—34.

supported His protracted abstinence, when all corporeal assistance was withdrawn. The suggestion that would make Him doubt the gracious sufficiency of this, in the uncommon duty to which He knew that God and His Spirit had guided Him, was at once met by the reply, that the spiritual manna of the divine word and promise was to Him an adequate support of life and hope; His meat was still to do the Father's will, and to finish His work, as He answered His disciples on a subsequent occasion¹; nor did it become the duties and offices of His humanity to seek the removal of such trials as these by extraordinary and miraculous means, such as were required exclusively for the purposes of His mission,—for the conviction and salvation of men. And thus the supernatural powers committed to His Church were never to be exercised for the mere benefit of its ministers, or to procure exemption from trial, but solely for the glory of God; whether this were to be displayed in their patient endurance even to death, or their deliverance by the mere act of the Almighty. And thus, too, in respect to individuals whom the calls of duty and the course of divine Providence have brought into circumstances of inconvenience or danger, their comfort or safety were ill purchased by any dereliction of the duty:

¹ John iv. 34.

nor is any thing gained by indulging the slightest motions of a querulous and resisting spirit, or any address to God except for the grace of His needful support, and by such means as He thinks best, for an exit and deliverance from the trial.

Thus it is that man should not live by bread alone, but by every word of God. The truth inculcated here is that which, in its highest form, our Lord preached in the synagogue of Capernaum, to those who thronged Him after the miracle of this day's gospel; who when in reply they alleged the manna that their fathers ate in the desert, were told that Moses gave them not the true bread: the living bread was Himself, the Word Incarnate, who came down from heaven to give life to the world². And in answer to the tempter's special suggestion, this Scripture quoted by Christ instructs us, that for every part of our mixed constitution, for the supplies of ordinary nature, as well as extraordinary grace, we are to hold ourselves dependent entirely on the promised protection and providence of God; a protection which is ever to be sought agreeably to His revealed word and will,—never venturing on unlicensed or irregular means of claiming it, never provoking Him to withdraw it by any distrust either of His power or goodness, nor

² John vi. 27 seq.

daring to enter on any course for the satisfaction of lower wants, for which we cannot humbly invoke His blessing, and submit to His will for the event of it. The truth is that which our daily petition in the Lord's prayer implies in its fullest comprehension of meaning ; "Give us this day our daily bread:" and while its highest verification to the faithful soul is in the divine food of the Eucharist, it has its lesser applications in every instance where the spiritual nature is sustained, and the claims of fleshly nature made subservient and subordinate to this. "Seek ye first," says our Lord, "the kingdom of God, and his righteousness: and all these things"—i. e. all that in the way of duty is required for your comfortable subsistence and support—"shall be added to you."

But to conclude the subject of this first temptation. The former half of this reply, that "man should not live by bread alone," in other words, that his life should not be made to consist in the satisfaction of animal wants, is a dictate even of natural religion. No proposition is more frequently heard from the organs of heathen wisdom; in ethics, and in histories, amidst the details of fiction, and the concerns of actual life no less, they repeatedly inculcate this: and the indignation with which the best part of the Gentile world regarded the philosophy that placed the supreme good

in the aggregate of pleasurable sensations,—the restriction of this to a minor sect, until corruption of manners made it fashionable,—is a strong proof how little that degrading view, even when sobered to a well-calculating morality, accords with the truest sentiments of natural reason. For such was the decision of men by whom the true word of God, the faith by which the just man lives, was unknown, or but dimly guessed at; they saw only, to their great praise, that something of celestial bearing was requisite to the dignity of man as the offspring of the great God; that the bare sensual life and its principles, however prudentially regulated, could not possibly fulfil the law of his being. Far, very far lower in principle and feeling than these wise heathens, are they who, having the word of God brought very nigh them, in their mouths and in their hearts, that they may do it², to a degree in which that Mosaic sentence was never realized before,—possessing in the Christian Church, the quickening word and sacraments of the everliving Lord,—yet direct not to this, but to the meat that perisheth, the whole scope of their life and action; and, even in their thought for others, refer everything to a utility which is terminated in the supply of physical desires.

² Deut. xxx. 14. coll. Rom. x. 8—10.

That a worse Epicureanism than that of old is the real result and issue of such views, we want not proof in the confessions of those by whom this practical renunciation of the Gospel is most consistently pursued and recognized. From infidels, or their heretical admirers, may we not hear the distinct avowal, that the corruption which would sap and undermine the present decent order of life, is no object of abhorrence to them; that their own outward correctness of demeanor prevents not their approving, or even applauding, things of which they allow it is shame in Christian society to speak. And if the Roman moralist¹ was right, who mentioned it as a mark of great progress in evil, *ubi turpia non solum delectant sed etiam placent*, where base sensualities not only charm and captivate the lower region to which the animal passions belong, but win to a calm settled complacency in them the higher faculties of reason and deliberate thought; if St. Paul also, describing the gradations of Gentile wickedness, speaks, as in a climax, of those “who *not only* do such things, but *have pleasure* in them that do them,” (συνευδοκοῦσι, have a fellow-feeling of approving sentiment with the perpetrators²,)—we may then well esteem it even a more decided step, if, without in-

¹ Note R.² Rom. i. 32.

dulging in special immoral acts, there is this mental approving sympathy both with the practisers of vice, and with that literature of infidelity which fosters it. Strange is it and awful, while sharing and benefiting by that purity of social life with which Christianity has blessed the world, to express love for these pollutions of heathenism,—to court and seek their return,—to couple abhorrence of them with superstition and effeminacy. Almost equally awful is it to find such servants of the evil one visited with faint censure, almost held up to admiration in quarters whence a better and severer tone might be expected; where too, amidst all lukewarm attempts at deprecation, the all-important fact is forgotten, that neither the addicted to such vices, nor the approvers of them, have any part in the kingdom of Christ or of God, or any share in the hope of the blessed³.

“Be not deceived,” says the Apostle; “God is not mocked, for whatsoever a man soweth, that shall he reap: for he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.” Be this then ever the practical choice of us all, through Him alone, who, having assumed our flesh, hath vanquished sin in the flesh; and overcoming this

³ 1 Cor. vi. 9. Gal. vi. 7, 8, &c.

and every other temptation of the evil one, has merited for us the same grace and power, that we may follow Him through holiness to immortality.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness, to Thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end.

SERMON IV.

THE TEMPTATION OF WORLDLY AMBITION.

(Preached on the Fifth Sunday in Lent, March 24, 1844.)

LUKE IV. 5—8.

And the devil, taking Him up into an high mountain, shewed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the LORD thy God, and Him only shalt thou serve.

OUR last view of this history left the Adversary foiled in his first and most obvious attempt on the virtue of the Anointed Son of God. He finds that the physical wants of our nature, even at their sorest extremity, cannot produce in Jesus any distrust of his Father's power and goodness; that He cannot by any specious consideration be induced to have recourse to independent means of support, inconsistent in any degree with the nature and character in which He is sent into the world. Unlike the first parent, whom the serpent's lure of appetite had caused to trans-

gress the Divine command, the second Adam acknowledges no other guide or support of his life than the word of God to man: nor does He satisfy the insidious curiosity of His tempter by the direct information that He is Himself the Incarnate Word, consubstantial with the Father, the true bread of heaven and support of His people, the end and substance of the revelation which He quotes for His defence against temptation. Thus disappointed on both sides, his antagonist not yet explicitly declared to be the promised seed of the woman,—but found unassailable in a quarter which to all others born of woman is the first and readiest inlet of evil,—the usual craft of the tempter instructs him to vary his assault. He proposes to touch a nobler string in the constitution of the exalted human being exposed to his solicitation: he will see whether the mind of Christ is closed with equal resolution against those more intellectual avenues of sin through which alone he was himself seduced from God and goodness: he will try whether the world's ambition can pervert—or internal pride corrupt—that devoted obedience.

Here then, for the first time, we are struck by an observable difference between the only two Evangelists who have recorded the particulars of the temptation; S. Matthew pro-

ceeding, immediately after the answer respecting bread, to represent our Lord as led by Satan, first to the pinnacle of the temple, whence He is desired in God's name to precipitate himself, and afterwards to the exceeding high mountain where the vision of the glory of the world is before Him¹: whereas S. Luke, in the terms I have just read, relates that vision first,—before the other more spiritual temptation. And this difference of order in two historians equally directed by the Holy Spirit in their writing, is perhaps a sufficient refutation of the theories which would make this narration prophetic in the strictest sense,—a direct announcement of the Church's danger in successive periods of her history, from these three forms of temptation in their turn. For the necessary order of chronological succession being thus withdrawn from the speculation, there remains to it but that portion of truth which is indeed catholic and indubitable—that whatever is realized in Christ the Head in respect of conquest of sin, has its progressive realization likewise in His mystical body, the Church, and His faithful members of every age. And perhaps one truth which this difference of order is designed to convey to us all may be this—that while to men universally encompassed with the

¹ Matt. iv. 4—11.

flesh the sense is necessarily the first avenue of temptation, Satan may have his different order with the two remaining ones, according to the temperament of different subjects—with some proceeding by way of pride to ambition, with others through ambition to pride¹.

What was the actual historical order in the case of our Lord and Head, it were a vain curiosity to pretend to decide: for there is not here, as in some other matters, any testimony to come in aid or explication of the inspired Gospels; and the rules of probable judgment, that can often be applied to the events of our Lord's converse amongst men, as we find them differently arranged by His three or four historiographers, fail us altogether in the survey of a transaction, so remote from all ordinary experience and all human relations as this. If this indeed were a matter in which we could take into account the genius of the two several Evangelists in question,—the one called from the receipt of custom at Capernaum to be an apostle and scribe of the celestial kingdom, who writes to Jews to declare their prophecies completed in the Incarnate Christ,—the other, the beloved physician, S. Paul's companion, whose information is not immediate, and who addresses his history of the Saviour of the world to Gentile believers,—we

¹ Note S.

might imagine, that as the former, from the period of his call to follow our Lord, describes more in the order of time the Galilean events of which he was personally cognizant,—while the latter observes a more artificial order connected with the process and evolution of the Lord's character,—the same qualities might possibly be suffered by the Holy Spirit to distinguish their several narrations here. Most certainly however with respect to S. Luke in this instance, we perceive that his order of the temptation corresponds to that which is ordinarily observed in the doctrinal distribution of the sources of human sin. Whether as unfolded by S. John, as I have already explained at large, under the names of the lust of the flesh, the lust of the eyes, and the pride of life², or under the more concise names of the flesh, the world, and the devil; and again, whether they be taken in this direct order, beginning with the most palpable sin, or in the inverse one, commencing with the invisible tempter, in which they are all solemnly renounced by us in our baptism,—still the middle place is properly occupied by the *world*, which the beloved Apostle represents as the seat of all the three; its pomps and vanities, the illusory desire of the eyes, naturally hold an intermediate position, as of a mixed nature, between

² 1 John ii. 16. See pp. 60, 61 sup.

the purely carnal appetite, and the purely spiritual sin whose diabolical source is pride. And this may be accepted as a sufficient reason for observing, in a didactic and doctrinal consideration of the temptation, S. Luke's order rather than the other; without pretending to intimate by this, in any degree, the opinion that such must have been the actual order of events in the wilderness.

To proceed therefore to our present subject—the world, the lust of the eyes. Who is unaware of this second great avenue of temptation, which to all but the grossest and most debased natures presents objects more fascinating in seduction, and scarcely less powerful in influence, than the sensual appetite? The various forms of exterior good which delight the eye, and captivate the imagination,—the various ornaments of personal or social condition, in the various degrees of whose possession man stands distinguished from his fellow,—the power of commanding these in several measures which wealth symbolizes or procures, but which stations of eminence and authority convey most perfectly,—the uncontrolled freedom of action, with power of directing the acts and movements of others, which seems most entirely contained in the idea of sovereign dominion,—who knows not with what ardour all these things are admired and coveted, and, as far as they are

deemed attainable, actually pursued and striven for by mankind? Not to be thus affected with such contemplation were apparently to cease to be human; and if not belying itself in the pretension, like the Stoical boast of deeming physical pain and pleasure indifferent, would argue, as it should appear, imperfection rather than excellence,—the want of a radical constituent part of humanity. And indeed with regard to this part, as to the whole, of our Lord's temptation, it is most important to observe, that to be affected with the desirableness of such objects is a result of human nature as such, and not barely a fruit of its corruption. For these objects are not in themselves essentially evil: it is, by accident (to use scholastic language) that they have become as they are, tainted with corruption: considered as part of the goodly system of things which God instituted at creation, and as essential still to the continuance and conservation of what He created, they are, indeed, as He pronounced them, very good. If any one is disposed to question this, let him consider the terms employed now, as well as in the elder dispensation, to describe Christ's future kingdom of glory and blessedness; how in the Apocalypse, as well as the Hebrew Prophets, all images of this kind are in requisition: let him further consider, that under that elder dispensation, wealth, plenty,

and prosperity, as actually existent in the world, were the sole-appointed rewards of the lower covenant,—the symbols, and almost sacramental signs, of God's love to His obedient people. And though under the Gospel it is otherwise, where the cross precedes the crown, and power even over this world is procured by the martyr's suffering, yet is the language of the former covenant retained in describing those higher blessings, for the hope of which we are to be dead to this world: the example still appealed to, of patience under the heaviest calamities, the loss of children, fortune, and health, is one which, in the Scriptural text, exhibits the just man restored to a double measure of all his former earthly felicity¹; an example doubtless requiring in us the better application which the Christian hopes supply, but proving withal that wealth and honour are in themselves no evils, but the contrary; that the purest natures might esteem them desirable, and the most perfect virtue be tried and proved by their presentation.

Wherein, then, consists that deadly evil which Scripture connects inseparably with the desire of these objects? Whence the precept to be dead to them,—to sell all, if we would be perfect, and in heart forsake them? Mainly in this—that the world to which these objects

¹ Job xlii. 10. James v. 11.

of natural desire belong is an apostate world; that, as a whole, it is involved in darkness and alienation from its Creator; nay, that it continues such in internal character, however outwardly improved in many respects, after the true Light inhabiting it, and pervading it. When the Spirit of truth came, immediately after the assumption into a higher world of the Lord who was crucified in this, His first province was to convince the world of sin,—of sin, because they believed not in their Lord²; and since that heavenly witness is perpetual, since unbelief still characterizes the world as such, therefore it is that the world is yet held an enemy by the Church, which though in, is not of, the world. The world, no less than the flesh and the devil, is most solemnly renounced by every one of her children at their new birth; in its character and its destined doom being still the mystical Babylon,—still adverse to the Jerusalem which is above, which is free, and the mother of us all. The whole strain of the world's maxims attests that its unbelieving character is yet unaltered. Blind to the great Light that has been in it, and condemned it,—blind to the sentence of corruption abiding in it, and executed continually,—it still holds forth the path of wealth, honour, and distinction, as the great good, the chief end of man's being.

² John xvi. 8, 9, 11.

If fleshly appetite is to be subdued, if malignant passions are to be controlled, it is solely in subserviency to the prime object of worldly pursuit: but as far as may consist with the supremacy of that, their evil indulgence is uncensured, nay, smiled upon; it is expected,—in some instances even required. The world's law, sternly rigorous in its own exaction, has no recognition of the revealed law of God: His righteous will and authority is wholly excluded, as well from all share of the sanction when the laws agree, as from all right of protest against the opposed decision, when they are contrary. And therefore no wonder if the world treats with bitter scorn the least pretence of recognizing a sanction higher than its own; and accompanies with a hatred or fear, proportioned to the assumed scorn, every suspicion of sincerity in following out such a sanction. Thus with the terror of its frown it overawes—while with its assumed contempt it abashes—and by its own opposed allurements dazzles—all those in whom the principle of faith is weak, and their baptismal grace vacillating. To those whom the god of this world has thus blinded, it is made to appear a strange, an unnatural, an absurd thing, to think of living for other objects than for the prizes which the scenes of busy life offer to ambition; the race which the wise, the great, the mighty have

ever run,—which the world, heathen and Christian, has ever applauded,—and which God, it is assumed, can never condemn. Such is “the lust of the eyes,” of which the Apostle speaks—the desire which the pomp and splendour of earthly things call forth; and while it is thus, as he speaks, “not of the Father, but of the world,” it is necessarily, even in its first motions, sinful. Cut off from the one Source of equity and charity, it cannot but be selfish, unjust, essentially hostile in character: excluding the sense of His providence on whom all things repose, it must be restless, gloomy, insatiable.

But to evince more fully the evil character of this worldly affection, and to prepare for the mystery of that temptation which sought to inject it into our immaculate Lord, two characters of it may be distinctly considered—that it is illusory and idolatrous. It is, in the first place, illusory; never realizing, to him who actually tastes these objects of desire, the hopes of good which the lusting eye conceived in them while distant. I speak not here merely of the transitoriness and uncertainty of their tenure; nor of the striking manner in which the great teacher, Death, preying upon all continually, is ever exposing the baselessness and folly of the illusion; nor yet of the wearisome and sickening disappointments with which

the pursuit is charged,—by which, while some through God's great mercy are recalled from that snare to the truth of their baptismal renunciation, others are only merged more deeply in that sorrow of the world which worketh death. We would speak of these objects of desire as actually possessed and enjoyed; and say that, as now existing in the fallen world, power and eminence are far different things from what the illusive ambition paints them to be. Could we see in the only true light, which is the light of God, the actual circumstances of an enlarged possession or dominion; how each new talent brings its own trouble, its own accountability with it, involves a distinct care, exposes to new temptations,—how each eminence makes the position less easy, the halting more conspicuous and discreditable, (a very little folly, as the wise man speaks, sufficing to mar, as a dead fly, the sweet savour of the precious ointment¹),—could we see how these things appear, not only in the minds of the eminent persons who are harassed by them, but in the eye of God and of His holy angels, who witness and mark all,—that while solicitude removes not, carelessness and indifference fearfully increase the danger and the unhappiness,—our deluded thoughts on this matter would be much rectified: instead of coveting, we should

¹ Eccl. x. 1.

then admire chiefly the good providence of God, in investing objects so formidable in themselves, yet so necessary to the general good, with anything of attraction or desirableness. We should admire the Author of our nature for placing there the love of action, the spur of emulation, and delight in arduous walks of duty, to overbear the equally natural inclination to ease and secure enjoyment, as no more than what is absolutely necessary to counterbalance, when power is actually bestowed, the real miseries attendant on it; to give the mind a vigour beyond the bare sense and conviction of duty, to cope cheerfully with its increased troubles, its uncertain dangers, its high and tremendous responsibilities. And when God imparts to the powerful of the earth some portion and effigy of His own dread Majesty; when He calls them in His word, whatever be their religion or personal character, His own ministers to man, and commands us not only for wrath, but also for conscience sake, to submit to this His own ordinance in all things, avoiding seditions, railing, or censorious arraignment and speaking evil of dignities²; —we should behold in this an additional care on the part of the Almighty Preserver of all to supply those whose responsibility to Himself is most extensive and most awful, with more to

² Rom. xiii. 3—6. 1 Pet. ii. 13—17. Jude 8, &c.

the sun and the host of heaven, were not more the idols of the perverted heathen's confidence than wealth, in possession or in prospect, is at all times the idol of the covetous man. This mammon is enshrined in his inmost heart; to this he ascribes absolutely, without looking higher, all the comforts, conveniences, and happiness he either enjoys or hopes for; to this, when menaced with any danger or adverse circumstance, he habitually clings for security; to this he offers daily the incense of his complacent recollection and meditation, his capital trust and hope for himself and posterity; of this, in short, he makes that stronghold and stay and confidence which the religious man places habitually in his God. What is thus said of wealth applies equally to the power and grandeur which it either implies or can procure; and the first precept of the decalogue is equally violated, whatever be the chief substitute in our hearts for the Being that made and sustains and governs us; whether it be a real or a fancied good that engages our homage,—the host of heaven, or the departed spirits of men,—the invisible demons that delude and mislead us,—or the great idol of human affection, the *world*.

And here we may behold a yet further aggravation and abomination of this idolatry.

And first for the aggravation of it. The misplaced service of the worldling is of a worse and less excusable character than that of the Sabian worshipper of old, or that simpler class of pagan votaries at present, who restrict their adoration to the elements and powers of nature. When we find them yielding to the “secret enticement” of kissing the hand to the celestial powers above them,—bowing to the sun that rules the day, and diffuses genial heat and light and animation throughout the earth, to the moon that walks in brightness, or the stars that deck the night and guide the voyager in his course,—it is a real emanation of the Supreme Goodness that obtains praise and worship from the creature; and the guilt consists far less in the admiring act itself, than in the delusion that terminates the prospect there,—that fancies multiplicity where there is perfect unity,—and ascends not through these manifestations to the One Source and Principle of all good. But such is not the case with him who idolizes the world. The object of his homage and dependence is not the fair world which God created, on which he stamped the image of His own excellence, and pronounced of the whole and every part of it that it was all very good; it is not the aggregate of beneficent powers and operations in the universe

that is the object of this idolatry, but it is the present evil world,—the world enslaved to cupidity, and strife, and darkness. It is a world in which the instruments of success have ever been, and still are to a considerable degree, notwithstanding the many good controlling principles that exist there, unscrupulous audacity and base intrigue; where still as ever virtue frequently suffers, and the bad reign triumphant; where simple sincerity and innocence and humility are very commonly despised, discountenanced, and trampled upon. It is a world which the better heathens taught their followers to despise, and which Christians are expressly required not to love; being still the world whose friendship is enmity with God,—the same world that rejected the Lord and slew his messengers,—the world that lieth in wickedness,—a world where nothing abides in which our affectionate trust can even for a moment be placed,—in which all that is really good for man appears but for a while, and seems gradually preceding us to that other state of being in which alone our treasure, our hope and affection, may be reposed with safety,—a world which passeth away with the lust thereof, while he, and he alone, that doeth the will of God abideth for ever¹. This is not a world which we can, without the basest

¹ 1 John ii. 17.

treason to our Sovereign, ask counsel of or worship.

We have seen thus the aggravation of the worldling's idolatry. Its abomination is this; that whatsoever homage is paid in our hearts to the world as thus described, is paid in reality and in the divine esteem to the hateful sovereign of it, to him whom our Lord and His Apostles so frequently term the ruler or prince of this world,—the rebellious angel that presides over its darkness and ruin, and works strongly in the children of disobedience². It is not that we remount to him from vices and disorders, as to an ultimate principle of evil, according to the absurd fancy of Magian or Manichæan superstition; for no such analogy to the ascent from lower causes to the First Cause,—the Principle of all existence, as of all good,—can possibly have place here, where the mere negations, the confusions and contrarieties of wickedness, are before us. But if such prayers and wishes as cross the heart of the worldling who forsakes God, wishes that the old pagan votary would breathe without scruple to some of his gods, are to be referred to any actual concrete essence,—it is to demons, not to God, that they are directed, as S. Paul says of Gentile sacrifice³: and the worship of demons

² John xii. 31; xiv. 30; xvi. 11. Eph. ii. 2.

³ 1 Cor. x. 20.

naturally terminates in the worship of their leader. The malicious and crafty Jews of this day's gospel, who claimed God for their Father, were reminded by Christ that their deeds bespoke their father to be the devil. From him as a source, their worldly projects sprung, and to him, as an end, were they directed;—even that prince of this world, whose judgment was already begun, when Christ his Victor and Destroyer became the object of his assault¹.

Turning, therefore, from these general considerations to the narrative of this temptation in the gospel, our attention is first called to the power claimed by Satan of disposing of the kingdoms of the world, as well as displaying their glories at a glance, to whom he would. And the character of both the parties in this controversy, no less than the repeated declaration of Scripture, forbids our esteeming this claim as an altogether false one. For, though no falsehood or deceit were unbecoming the character of the devil, it were not worthy of his craft and subtilty to present a solicitation whose ground would be seen at once to be unreal and fallacious: neither is it worthy of the Captain of our salvation to suppose that He rejected the solicitation because it offered him actually nothing, instead of the sole true cause which He assigned,

¹ John viii. 41—44; xii. 31.

its interference with the undivided allegiance due to God. We learn from repeated divine testimonies, that before the price of our redemption was paid, the world and its kingdoms were suffered by God to remain under diabolical control to a degree which we cannot now readily conceive: and though this power was not an independent one (even Satan, we see, claiming no more than a delegated authority from the Most High), though the limits to its exercise were doubtless strict and absolute, and by no means allowed his disposing of all concerning these kingdoms to whomsoever he would; yet in the sense, and to the degree in which he had influence over human dominions, we may conceive the possibility of his making it over to another of corresponding powers². When indeed, in the state that was then mistress of the world, we find the most powerful intellects in their judgments of events assuming, as a kind of admitted axiom, the malignity of the Deity,—his envy of human goodness and happiness,—we may judge how dark and impure was the cloud interposed between their minds and the good Providence that really disposes all things. And if the enormous wickedness of rulers seem to us sufficient cause for such a sentiment in the historian of a Tiberius or a Nero, may we not, even in

² Note T.

this, perceive some mark of Satan's influence over the existing kingdoms and glory of the world? In what manner however he painted that glory in a moment of time to our Lord, is a question that I will not discuss; or ask whether it might have been by preternatural impressions of sensible objects, or miraculous extension of the visual powers, or, as others have thought, in mere trance or extasy. To verify the expressions of the two Evangelists, it would suffice that such a lively representation were made to our Lord's imagination, through the medium of the outward sense, of the beauty and grandeur of earthly kingdoms, as might serve for a basis of Satan's proposal. And as the imagination is the faculty on which depended the force of this temptation, let it not be thought that the "exceeding high mountain" is unessential; when we consider the vivid association which a rich and extended prospect may suggest to the thoughtful mind in a moment of time, respecting the past and present; or future glories of the scenes within its horizon and beyond it. As for such as gravely object to the Evangelical narratives, as intended by their literal terms to require more than this, they err most grossly in exaggerating the ignorance of the times or persons to whom they are pleased to impute the imagined incident: for assuredly it needed not

the knowledge of the spherical figure of the earth; to make it plain to S. Matthew and S. Luke, and to ages long before them, that there was no mountain in the world so high as to admit of all earthly kingdoms being seen from its summit.

Neither, in order to obtain such a largely extended prospect, are we reduced to the least necessity of adopting the fancy of Milton and others, as though our Lord were rapt through the air by the Evil Spirit, and fixed on the summit of some remote Eastern mountain; where the Tigris and Euphrates,—the scenes of Assyrian and Persian greatness, of present contest and future victory,—lay stretched beneath his feet. For beside that the whole notion is most unworthy, and that nothing is becoming our Lord beyond what we distinctly read in the Gospels, his yielding to the ordinary guidance of his adversary, and thus voluntarily accompanying him,—we have not the least need to go further for proper theatres of this display than the actual scene of the temptation, the rocky wilderness of Jordan. Not only does this wild tract abound in lofty eminences, which, overlooking the then rich plain of Jericho, look westward to the Mount of Olives and the other hills encompassing the sacred city, with the Arabian mountains in the far South; but one exceed-

ing high mountain in particular is there, in which that prospect is most complete; while even from parts eastward of this the prospect might embrace the not very distant coast of the Mediterranean, whence the thoughts would as naturally expatiate to Greece and imperial Rome, as they would bound beyond Lebanon northward, and eastward beyond Jordan, to the scenes of older Oriental empire. Here, doubtless, on one of these craggy and hardly accessible summits, was the imagination of Jesus, quickened as it had been by his long fast, excited by that visionary scene of the pomps and glories of the world¹.

“All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.” Such are the words of Satan; perhaps assuming, as he spoke, the aspect of an Angel of light, to give effect to his representation. But great as might be his consciousness of power, yet cannot we be otherwise than astonished at the impudence with which here we find started at once the full abomination of that sin of inordinate ambition to which he would here tempt our Saviour; a directness which stands singularly contrasted with the insidiousness of his approach on other occasions,

¹ Note U.

and the manner in which in the two other assaults the point that constitutes the sin, instead of being prominently presented as here, is covered under the guise either of necessity or religious display,—insinuated rather than expressly proffered to the Son of God. The other descriptions of sinful affection admitted, as it should appear, this covert presentation of the tempter; but here, when the world's ambition was to be called forth in the midst of this solitude, it seems that the hopes of Satan lay in the effrontery of a direct assault,—in hazarding the presumption that the love of power, which he conceives must reside in the destined heir of David's throne, will not permit Him to decline, at the expense of this easy homage, the opportunity of at once entering upon the dominion of the Gentile world. Vain expectation! absurd as it was impious! The Saviour who was to win, at no less cost than His own blood, that dominion over the whole earth which was now wielded, to a certain extent, by His adversary, yet pleads not this as a reason for non-compliance. He answers him, as before, in the lowliness of our common humanity, in terms that would suit any of His followers as well as Himself; and yet with greater vehemence and indignation than before, in proportion to the abomination of the act suggested to Him.

“Get thee hence, Satan,” as the words are truly read in the common text of S. Matthew¹: “for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve².” These are also the words of Moses, and taken from the same book of Deuteronomy as the former answer. They express the unalterable determination of the greater Prophet foretold by Moses to worship Him alone, who, as the Most High, ruleth in the kingdoms of men, and of whom alone it can be truly said, that He giveth them to whomsoever He will³;—from Him meekly to accept power when bestowed, and when withholden, contentedly to bear its absence;—to decline all courting of power by acts of homage, however subordinate, to the arch-fiend,—whose allowed dominion is an usurpation over the rights of the Supreme Sovereign,—who is but the ruler of the *darkness* of this world,—whom He was Himself finally to subdue, and destroy with the brightness of His coming⁴.

To enlarge on this reply is less needful after the exposition of the principles of the temptation that has been given before. Let it suffice to observe, that in this our Lord and

¹ Note W.

² Deut. vi. 13 (in the LXX version of which is the word *μόνον*, not in the received Hebrew text).

³ Dan. iv. 17, 25, 32.

⁴ Isai. xi. 4. 2 Thess. ii. 6, 7. Eph. vi. 12.

Saviour expresses for all His members, as well as Himself, the resolution to devote Himself in love and service to His Father and ours, to the utter exclusion from His allegiance and fealty of God's most potent and dangerous rival, the world. Let us, therefore reflect, that to serve two masters is impossible; and in this controversy there are but two parties, Christ and Satan. If our resolution be not taken in our Saviour's strength to renounce the world as far as its rules, its ways, and practices, are opposed to those of the kingdom which He has set up in the world,—to take up our cross and follow Him, as His saints in every age have done,—our lot must be assuredly cast with that world as the kingdom of His adversary, as it forswore, and hated, and crucified Him. On the one side is singleness of purpose, support under trial, true consolation, felicity, and eternal life; on the other, specious offers, (which though very far short of the kingdoms of the world, may be enough, if we are not on our guard, to bring us on our knees to the Adversary), but then desires that are never satisfied, and that sorrow of the world which is without comfort in death. In the language, therefore, of Joshua, “Choose ye this day whom ye will serve;” whether it be your pleasure to serve the gods beyond Euphrates, whom your rude forefathers worshipped,—or the gods of

the cultivated Egypt, from which you have been drawn forth with a strong hand and a stretched-out arm,—or the gods of the Amorites in whose land ye dwell, and with whom ye would fain make leagues and expedient compromises,—or the most High God your covenanted Redeemer, who has triumphed repeatedly over them all. And may the Spirit of all grace and wisdom dispose us effectually to the same choice that was then made by the Israelites; to choose the God of Abraham as our portion,—the God and Father of our Lord Jesus Christ, who alone has overcome the world, and obtained for us that service which is perfect freedom¹.

To whom with the Father and the Holy Ghost, one God, be ascribed, as is most due, all honour, power, might, majesty, and dominion for evermore.

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow Thee, the only God, through Jesus Christ our Lord.

¹ Josh. xxiv. 2—27. John xvi. 33.

SERMON V.

THE TEMPTATION OF SPIRITUAL PRESUMPTION.

(Preached on Palm-Sunday, March 31, 1844).

LUKE IV. 9—13.

And he brought Him to Jerusalem, and set Him on a pinnacle of the temple, and said unto Him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give His angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the LORD thy God. And when the devil had ended all the temptation, he departed from Him for a season.

WE have seen the great Restorer of humanity, the Eternal Son of God, victorious in our nature successively over two formidable enemies of our salvation, the flesh and the world. The former, at its utmost need, cannot persuade Him to faithless doubt, or unlicensed methods of support; nor can the varied forms of the latter, with all their splendour and glory, succeed in withdrawing His allegiance even in its most subordinate degrees, from God. A third enemy yet remains to be vanquished: one more accordant in its nature with the purely spiritual essence of him that presents the temp-

tation; the great source of the crime by which himself and his associated angels fell, and thus of all the moral evil propagated by him to the world. Presumptuous self-confidence must be shown to be as remote from the character of the perfect creature, as carnal distrust or worldliness: the insinuation of pride, even in the gentlest and most covert form that art could frame, is to be thrown back to the devil from whom it springs: and Jesus is thus evinced, in this trial of His strength by the Adversary, to be our perfect Saviour from sin.

The spiritual temptation stands thus in most marked opposition to that carnal one first propounded, which, in the narration of S. Matthew, it immediately follows. Pride and sensuality are the two extremes between which the fallen nature of man, when abandoned to its own darkness, oscillates continually: and the systems, whether of religion or of ethics, which obtained, as the truth of the original light grew faint, and men's vain imaginations became predominant, have been prone to partake alternately of the character of both. The gross carnality of pagan idolatry, as addressed to the sensual fancy of the ordinary worshippers, is even yet found contrasted, in the more esoteric votaries, by a system of abstract contemplative discipline, by which the soul, raised above the impressions of sense and the world,

is taught to conceive itself a very fraction or part of that one Eternal Spirit, to which, in various forms, the devotion of the vulgar is addressed;—to be, in fact, identified with Deity. In the less transcendent speculations of Western Gentilism, we observe the theory of one class of philosophers, who placed wisdom in the pursuit of the greatest gratification that our actual nature would admit, contrasted with the visionary perfection of another, who, professing indifference to pain or pleasure, and entire freedom from the desires that constitute dependence, thus claimed freedom as well from all subjection to the Deity; whom the wise man, according to them, aspires not only to resemble, but to equal. If in later times the intellectual infidelity that flies from atheistic materialism, is less lofty in its pretensions than the Vedantism or the Stoicism of the heathen world, it is from no want of disposition in the leaders, but from the more correct moral perceptions which Christianity has made general, checking the full development of these tendencies. For the Pantheism which leads not to voluptuousness, ever tends to this result. Man, when he ceases to be a slave to his passions and appetites, becomes too readily a God to himself: and the instinct of human nature, which

conscious of its original grandeur, seeks for return from corruption, but knows not the way, finds often no other termination to its course than this.

The great mystery of godliness, “God manifest in the flesh,”—the mystery in which all the courses of Divine revelation are completed, and to which even heathen traditions, in the midst of idolatrous corruption, bear a real but unsteady witness,—is that alone which unites what is true in the two opposed systems of speculation, that point to man’s essential dignity on the one hand, and to his actual debasement on the other. It alone instructs and enables man to rise effectually from subjection to sense and the world, without dropping the humility of the creature. This effect, like every moral fruit of Christianity, is reached only through conformity to the great Exemplar; by a practical, but still objective, contemplation of Him, as revealed to His Church and mystical body. Now to conceive aright our Lord as subjected to this last temptation, requires a higher exertion of faith in the great Christian mystery than either of the preceding: for the Incarnate Lord is seen here not merely as pressed by physical wants,—not only as susceptible of the impression of the beauty and grandeur of worldly objects,—

but as capable, in a properly human soul, of those acts of pure reason which are far above the animal or sensuous life, yet still belong to a creature, and require in their right operation a reference to God. In opposition to that perverted self-consciousness which constitutes pride, we are to behold the fixed determination of the Eternal Son to retain, as man, the most humble and submissive posture of that relation to man's Creator; to abstain from all assumption of powers inherent in Himself as God, which would interfere with that form of a servant, that form without comeliness or repute, in which it was His pleasure to appear in the world. Here especially we behold that *κένωσις*, that voluntary emptying Himself of the divinity, of which S. Paul speaks in that wonderful passage to the Philippians which forms the epistle of this day; and the realization of His own yet more wonderful words to the Jews, "My judgment is just, *because* I seek not my own will, but the will of my Father which hath sent me¹."

Now in surveying both the evangelical histories of this temptation, whether considered as the last or the second of the three, we are forcibly struck by the art of the tempter in the concatenation of this with the first. It was in both the professed aim of the Adversary

¹ Phil. ii. 5—11. John v. 30.

to challenge a miracle that should evince our Saviour to be the Son of God: but the inducement to which he trusted for the success of that challenge, and in which he concealed the sin, was in the first a sensual, and in the last a spiritual, consideration. Yet in neither was it an extreme or flagrant offence that was proposed; neither a profligate sensual indulgence in the one instance, nor an arrogation of Divine or independent powers in the other; but in the one, the gratification of long and most serious hunger, in the other, the casting himself on Divine protection exclusively for support; both plausible, neither of them odious or apparently criminal in itself, but rather wrong from the modes and circumstances of things that accompanied it. There the object of solicitation was the preservation of life by unlicensed means, here the endangering of life by the neglect of the means that are proper; there it was the distrust of God's care to preserve His saints that constituted the malice of the temptation, here it was an over confidence and presumption on that care without warrant. And such is usually the art of the Adversary of mankind and his instruments,—to take advantage even of previous victories over sin, to impel to sin in an opposite direction. Thus, those who are proof against temptation to evil compliances with

the world, may be led either to morose solitariness or a hurtful scrupulousness in things indifferent; while those who have resisted the snares which either of these causes may have originally brought into their path, are too easily impelled after that effort into an error which is worse on the other side,—indiscriminate allowance or participation in things of dubious lawfulness. Again, those who have been variously led to detect the long popular fallacies that decry all concern for dogmatic definitions in religion, are too readily tempted, by the opposite habit they have acquired, into a zeal that is not charitable, a too undiscerning condemnation of all that has been mixed up with prevailing errors; while those, on the contrary, who have so far broken the chains of a mere formalism as to acknowledge real goodness in parties now most unhappily opposed to each other, are then too easily led beyond the right line in this matter—the recognition of a common truth (however obscured by the admixed contrarieties) as the sole basis of the common goodness,—into that fallacious latitudinarianism which, effacing all landmarks between truth and error, destroys the very conditions on which moderation and charity, as Christian virtues, depend. In this as in other respects, the path of duty is what our Saviour describes it, a strait and a narrow one: the

difficulties even of finding it, in an age of confusion like the present, are considerable ; still more so are those attending the consistent pursuance of it : they are such as to warrant abundantly the saying of the good son of Sirach, “ My son, if thou come to serve the Lord, prepare thy soul for temptation¹. ” But the refuge and resource throughout is to mark diligently the course which the Divine word prescribes, and which, agreeably to its sure prediction, the true Church of God has ever followed ; and, while pursuing it, to attend with earnest care to the warning voice behind, which cautions equally against deviations on the right hand and on the left².

Now in this respect of evenness, as well as all others, what example is there like that of our Lord ? in whom the highest and most ascetic devotion was not allowed to impair the easiness of His converse with all men ; who while in free intercourse even with known sinners for their recovery, He incurred the proud censure of the hypocritical and uncharitable school of religion then dominant, did not forbear amicable converse with them also ; but still, amidst the mild equanimity of His habitual discourse, inveighed strongly against the unreality of their teaching, and the scandal of their example : though accompanying the caution

¹ Ecclus. ii. 1.

² Isaiah xxx. 21. Jer. vi. 16.

against imitating them to His disciples with an equal caution against rupture of communion with them on any pretence, or slighting the authority they possessed as occupying the chair of Moses³. And this abstinence from all excess or extravagance in His deportment, which renders His example at the same time so transcendently excellent and so universally imitable, was to meet its first illustrious exemplification in this scene of trial: when after the rigour of His quadragesimal fast,—having vanquished the temptation of carnal distrust, perhaps that of worldly ambition also,—He is led to the holy city, there to encounter for the first time a religious and spiritual temptation.

In this portion of our Lord's conflict, whether it be regarded as the middle or the extreme one, we find the scene of conference changed from the desert (where, as we learn from the two first Evangelists, the temptation was closed as well as begun⁴), to the somewhat distant site of Jerusalem. Thither, however, we may conceive our Lord proceeding as before, under the ordinary guidance to which He here submitted, of his Adversary; with him repairing to the holy city, and ascending what was then (before the all-absorbing distinction of Calvary and the Holy Sepulchre,) its most holy site,

³ Luke vii. xiv. xv. Matt. ix. xxiii. &c. &c.

⁴ Matt. iv. 11. Mark i. 13.

Mount Moriah; there entering the magnificent structure of Zorobabel and of Herod, and mounting to a pinnacle, (wherever that may have been, whether on its highest ridge, or on a portico terminating one of its wings,) that looked down upon its courts below. Here, while thus elevated above the crowds that constantly thronged for prayer and praise that appointed residence of the Divine Majesty on earth, is Jesus addressed by the Adversary, as claiming to be that very Lord of the temple of whom the prophet Haggai spoke in the days of its first dedication, and Malachi not long after; the Lord whose coming Presence was to be the great special prerogative of that house above its otherwise more splendid predecessor, the temple of Solomon; — who should fill that house with glory, and cause a holier incense and a purer offering to be extended thence to the Gentiles, from the rising to the setting sun¹. “If thou be the Son of God,” says Satan, “cast thyself down from hence:” give to the assembled multitudes the surest proof that thou art indeed their expected King, — the Desire of them and of all nations, — a whose coming the LORD shall shake the heavens and the earth, and make this house more glorious than the mysterious Shekinah made the first. And be not unbelieving: admit no

¹ Haggai ii. 2—9. Mal. iii. 1—4, and i. 10, 11.

mistrust of His almighty protection, who is pledged to declare thy right and thy cause before the world. For thus is it written in the book of Psalms² that testified of thee, “He shall give his angels charge over thee to keep thee, and in their hands they shall bear thee up, lest thou dash thy foot against a stone.” What better ground can there be for thy confidence than this Divine promise? The crowds that behold thy trust thus wondrously upheld shall glorify God in the highest, and hail thee their Anointed Deliverer.

Such certainly, and no other, is the tempter’s solicitation; not unaccompanied, doubtless, with a secret hope that the Almighty might withhold a protection thus rashly claimed, and Jesus might fall a victim to his presumption. But whatever might be the malice of Satan’s purpose, there is no cause for wonder that, to secure its accomplishment, he who can transform himself to an angel of light should also quote Scripture. Neither is there any doubt of his correctness in the application of this Scripture to the Christ. The universal traditions of the Jewish schools of that age concurred in the truth of this use of David’s Psalms: thus have they been quoted in many remarkable instances by our Lord and His inspired Apostles; thus have they ever since

² Psalm xci. 11, 12.

continued to be applied by the Church of God that daily uses them. These songs of Sion are indeed the especial property of the Christian Church, beyond those to whom they were immediately addressed : even when spoken in David's person, they have most frequently a higher meaning in the Son of David, and through Him a capability of fuller application to the faithful of every time. Of this the ninety-first Psalm is indeed a powerful instance ; and the citation of the whole passage will show that the fraud of the tempter lay elsewhere than in applying its words most eminently to Christ : " Because thou hast made the LORD which is my refuge, even the Most High, thy habitation,—there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways : they shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder : the young lion and the dragon shalt thou trample under thy feet. Because he hath set his love upon Me, therefore will I deliver him : I will set him on high, because he hath known My name. He shall call upon me, and I will answer him : I will be with him in trouble ; I will deliver him, and honour him. With long life will I satisfy him, and show him

My salvation.” The words have indeed their truth of application in every child of God and follower of Christ, who “dwelleth in the secret place of the Most High, and abideth under the shadow of the Almighty ;” but in Him are they eminently fulfilled, of whom David was the distant type ; who from trial and conflict should rise by the Father’s protection to the glory of an everlasting kingdom ; whose miraculous grace should enable his first followers to quell the venom of serpents, and the worse venom and fury of wicked tyrants and persecutors ; who was Himself to bruise the great dragon’s head, to destroy the power of the malicious Adversary ; whose humiliation, and suffering, and resurrection to life eternal, form, at this time and for ever, the hope and the commemoration of true believers¹.

Why then is not the counsel followed, and the Son of God at once powerfully approved to the faith and the admiration of men ? The reason against the miracle in the solitary desert existed not here ; and it was equally feasible to the Incarnate Son. Assuredly Jesus, by asking, might have obtained even this boon of His Father in Heaven. He who said, not long after to His too forward disciple, who would have wielded the temporal sword against the host that apprehended

¹ Mark xvi. 17—20, coll. Psalm xci. 13—16.

Him, “Thinkest thou that I cannot now pray to my Father, and He shall presently give Me more than twelve legions of angels¹?”—whose prayer would have been thus efficacious, even for the supposed purpose of declining that cross and passion for which He came into the world,—could not assuredly have found it less so¹ even for this: and the Angels and ministering spirits sent forth, as the Apostle tells us, to minister for them who are the heirs of salvation, could not have apparently undertaken a nobler service than in protecting Him who was the Head and Captain of salvation to all. But His hour was not yet come: neither was this His method when it should arrive. The Old Law came in tempest and supernatural terrors: and a display more mild, yet not less mighty or wonderful in operation, was ere long, by the agency of the Divine Spirit, to introduce the new religion to the world. But this was to be preceded by a different period; a time of humiliation, of tranquil example, and exinani-
tion of the Divinity; where the preaching of a pure doctrine and heavenly morals was to hold the first place, and even the miraculous proofs of the unlimited higher powers at Christ’s command were produced but as ordinary occasions suggested,—as the faith of the

¹ Matt. xxvi. 52—54.

applicants, or their necessity, required and justified the display. It was in the beneficent works of healing and restoring goodness that the peculiar character of the grace which dwelt in the Messiah was to be manifested to mankind,—not in that species of wonder-working power which, as in the case of Moses and Elias, could destroy men's lives as well as save them; or in what, like the magic operations effected by the evil spirit, terminates in theatric gaze and mere astonishment. Such exhibition were not only premature, but unsuitable: it would be utterly destitute of the moral effect which, equally with the bare conviction, it was ever Christ's purpose to produce on that blind and untoward generation. And therefore, as when the Jews, insensible morally to the gracious works already shown, asked of him a sign from heaven, it was refused them²,—so decided is Christ's repulse to his wily tempter here: the proof he proposed were one that it would be a fruitless trial of Divine favour to require of heaven; it was premature, unbecoming in character, and therefore sinful. It is written, "Thou shalt not *tempt* the Lord thy God³."

Now to this answer the same observation applies which we have made respecting both the others. It was not the purpose of our Lord

² Matt. xvi. 1—4. John vi. 30—36.

³ Deut. vi. 16.

to declare why it was inexpedient for Him, as Son of God, or as the Christ, to do what the Adversary required; He aimed only at the proof that it was inconsistent with His duty as man; and this proof, applicable in its nature to every one of His members at every time, as well as to Himself the Head, He ever declares by a single sentence of Scripture. And it is observable, that the Scripture opposed by Him to each of the three temptations is the Pentateuch, the holiest in esteem of the Jewish canon; and in each instance also the book of Deuteronomy; that most sublime and instructive portion of it, in which the higher moral meaning of the law, and its adumbration of the future Gospel, is set forth with the utmost distinctness then attainable, not more to support the faith of the true Israelites before Christ, than to promote our edification and learning who come after. This sentence is part of Moses's address to the Israelites, exhorting them to future obedience to God, by the recollection of their past temptation of Him, by murmuring and questioning in the desert. And that sacred text, when applied to the particular purpose before us by our Saviour, suggests a truth of great importance to our right conception of this temptation; that unwarranted presuming on the Divine protection, is, no less than the distrust which seems its opposite, a

mode of unbelief; it is not an excess of that quality which the Scripture terms faith, it is a defect producing abuse; and the man who is thus confident, while he thinks he relies on God, is in reality presuming on himself.

The very notion of faith, as a reliance on God and His word alone, is sufficient to establish this truth: and accordingly there is nothing more constantly associated with faith in the description of Scripture, than the property of patiently waiting, and abiding, or tarrying for God¹." He that believeth shall not make haste," are the very words of the Hebrew text of the Prophet Isaiah, in a place cited, in somewhat other terms, by S. Peter and S. Paul; as if to indicate that the faith which cannot be confounded, the faith which looks simply to God for the performance of the promise He has vouchsafed, is in principle contradicted by that precipitancy which itself prescribes the means and mode of the accomplishment². To do this in any case is to incur the guilt of tempting God: whether the presumption be accompanied by a murmuring distrust of the fulfilment, or, on the other hand, by a vain and self-formed assurance respecting

¹ Psalm xxvii. 13, 14; xxxvii. 7, &c. Habak. ii. 3, 4. Luke xxi. 19. James v. 7, 8, &c.

² Isaiah xxviii. 16, coll. 1 Pet. ii. 6. Rom. ix. 33, and x. 11. See Note X.

it. The former was the case of the men meant by Moses, who tempted God at Massah, by saying, “Is the Lord among us or not¹?” The latter is the case as applied by Jesus to himself, were He, for the mere ostentation of powers communicated from heaven, to challenge the support of angels as the proof of the Lord’s presence, while He threw himself from the dizzy height before the multitude. For either of these is to subject the Almighty Lord to the will of the creature; it is, in reality, calling in question the Divine word, of which the verification is in God’s hands, not in ours; and thus suspending its truth on tests of our own arbitrary devising, whether the motive be a sensual or a proud one, the same guilt is incurred of invading the prerogatives of the Most High, and provoking His righteous displeasure.

But the principal virtue of our Saviour’s example here,—a virtue not confined to any particular dispensation or extraordinary service,—is to be found in the all-applicable truth we here distinctly trace in His words; viz. that we then incur the guilt of tempting God, when we forsake the ordinary path of duty without obligation or necessity, and thus, without the word or providence of God inviting us, become involved in strange difficulties or imminent dangers. In this course, no support is to be calcu-

¹ Exod. xvii. 2—7. Deut. vi. 16. Matt. iv. 7.

lated on from that Power without which we can do nothing: and if the risk is incurred from mistaken apprehensions of religion, or of trust in the Almighty, the delusion is only more deadly and more dangerous. The Christian desires of God not to lead him into temptation; he has no claim on the support of God and the ministry of His holy Angels, when he abandons the meek spirit of his daily prayer, and rushes into trials of his own creation. And here we may observe what cannot but be considered as a fraud of Satan in his citation of the Psalm. It is not merely that he stops at the place where the Son of God is represented as trampling the young lion and the dragon under his feet; for this cessation, significant as it has been not untruly deemed, might still leave the integrity of the portion he does repeat unimpaired; but he leaves out from the midst of this a clause, which, however in an ordinary citation it might be well allowed to be understood from the remaining words, is too relevant to the peculiar matter of his suggestion to have been thus innocently passed over here. The words of the Psalm are, “He shall give His angels charge over thee to keep thee *in all thy ways;*” *i. e.* in all the ways of obvious duty in which thy vocation finds thee. But these last words, so indicative of the spirit of the passage, are omitted by the Devil; who well

knew that these ways could never include the precipices of the temple, the regions of mid-air, or any devious paths of mere presumption¹. In vain would he attempt to find a passage of Scripture that promised protection in ways like these, or afforded to the servant of God any sanction or encouragement for pursuing them.

There is ever a harmonious accordance between the promises and the precepts of God: nor is there any warrant for relying on the former, except in proportion as we obey the latter. The demon of religious presumption is ever for separating the two, urging to a reliance that is absolute and unconditional: and in his efforts for this he may assume the appearance of higher devotion, a more unreserved and generous confidence in God; nay, it may be, of a more spiritual insight into the freedom of our Lord's promises,—an enlargement from the blind legality, the darkness as to gospel truth, which would think of mixing up conditions of any kind with our fiduciary reliance on the Divine covenant. But vain are these disguises to the well-instructed Christian; however from some causes the sophistry may seem difficult to be unravelled. Amidst all the gracious mysteries of the Divine counsel to men, where God's mercy prevents both our will and our desert,

¹ Note Y.

and is the sole source both of all the good received by us, and of all the imperfect good yet accomplished in us,—still is it abundantly clear from the divine word, that they to whom all things work together for good, are only they that love God; and they only love God, who habitually do His commandments². It is only in proportion as we abide in Christ's commandments, and seek conformity to Him, that we are in the path, as His Apostle declares, of the divine predestination to glory; entitled to assurance in the present, and hope for the future, and comfort from the whole providence and prescience of the Almighty. It is in the midst of his description of that chain of the divine counsel which inspires filial confidence and hope for eternity—that S. Paul inserts the strictly conditional sentences, “For *if* ye live after the flesh, ye shall die: but *if* through the Spirit ye mortify the deeds of the body, ye shall live:” and this conditionality—in which grace ever sufficient, yet never irresistible, is the help vouchsafed to our prayers,—must continue to the end of our earthly probation³. We dare not, with some, ascribe either to irony or to legal accommodation, our Saviour's own emphatic words, “*If* thou wilt enter into life,

² Rom. viii. 28. 1 John ii. 4, 5; v. 3. John xiv. 21, &c. &c. &c.

³ Rom. viii. 9—39. Note Z.

keep the commandments¹:" neither will we refer to any thing short of the fullest and highest grace of His Gospel that wonderful declaration to the elect disciples, "*If* ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love²." Our hope of final perseverance must consist in thus viewing things;—and striving, with S. Paul himself, lest after all we be found reprobates and cast-aways³. Far from assuming that this is an impossibility, so long as the power of sin is unextinguished within us,—or that any one can be entitled to say he is secured from final falling, though not from any fall short of this, (which is the fearful assertion of some recent systems,)—the wisdom of the child of God is to dread the beginning of every fall, as the entrance upon what *may* issue in hopeless perdition. The deadly evil of self-will and presumptuous ways, is not, as some would now cripple the divine teaching, that they interfere with the comfort of the child of God, or obscure his consciousness of reconciliation; but as Christ's Church has ever taught and will teach, because they tend to annul that sonship, to make void that reconciliation; because if indulged, allowed, and persisted in, they approach by an ever accele-

¹ Matt. xix. 17.

² John xv. 10.

³ 1 Cor. ix. 26, 27.

rated progress to final ruin,—and therefore need our constant unremitted care to watch and pray and strive against them. Thus never viewing the apostasy otherwise than as a thing possible in itself, while sin lasts,—in our fear, as the holy Apostle inculcates it, should we place our security⁴.

Such is indeed the conclusion which our Lord's answer on this occasion to the tempter suggests to His Church and household in every age. Yet since, in theory, the system that makes the characteristic of saving faith, as such, to be not obedience but bare reliance, comes with the aspect of superior piety to many who would abhor, as truly as ourselves, the consistent carrying forth of that theory into practice,—since even the clear contradiction which the Scriptures of both Testaments give to this system is concealed from many excellently disposed persons by its confused identification in their minds with that all-important truth of the Gospel, our salvation through Christ Jesus alone, and His sole merits,—it belongs to our present argument to consider the matter somewhat more closely, in connexion with the third great source of sin. It is sometimes imagined that, whatever may appear to be the testimony of all Scripture respecting obedience as the defining form, the soul and essential vitality, of the faith that justifies,—it

⁴ 1 Pet. i. 4—9, 14—17 seq., &c. &c.

must at least be conceded that the theory which keeps this out of sight, and inculcates bare fiduciary reliance, is the more *humble* one;—that inasmuch as it ascribes every thing to the grace of God, and nothing to our co-operation with that grace, it must be adverse to pride. And indeed there would be truth in this, if men were so constituted as never to be proud of anything except their own deserts, real or supposed. But when the contrary is so plain and palpable from universal experience, that favour is just as much an object of elation as merit, the thinness of this disguise is indeed manifest. It admits of more than doubt, whether men are so universally inclined to stand on their own merits before God, as this system supposes them to be: but it admits of no question whatever, that a man may be as much inflated with the notion of being certainly set apart for salvation, as with any other notion whatever. When S. Paul addresses the Gentiles, whom the mere free grace of God had admitted into the Church instead of the once chosen people of Israel, he bids them “not to be high minded,” as though He who spared not the natural branches could not *but* spare them, but on the contrary, to be assured that the same vices and errors which had led to the Jews’ rejection, might even now cause theirs also¹. Here what is the

¹ Rom. xi. 17—22.

high mindedness guarded against? Clearly not a notion of inherent goodness or desert, but simply and solely, a confidence in the favour of God as absolutely indefectible. [And when the same Apostle for himself declares that a messenger of Satan was sent to humble him, lest he should be exalted above measure, the grounds of self-elation that rendered so extraordinary a remedy necessary, were not his abilities, his labours, his sufferings for Christ's sake, the things he had just before enumerated in what he terms the folly of glorying on their account: it is not, I say, these apparent claims of merit that are represented as peculiarly exalting him, but the revelations with which he had been favoured by God².] And so when the devil here would tempt our Lord and Saviour to an act of spiritual high mindedness, he does not do it by setting before Him His goodness and transcendent merits, but simply by representing God's support as absolutely certain and pledged to Him, in whatever situation He might choose to place Himself. Surely then this should convince us, that, to avoid pride in spiritual things, something more is necessary than framing humble theories of religion on grounds merely subjective and æsthetical; that what we, thus guided, may esteem lowly theories, may be in the judgment of

² 2 Cor. xii. 2—9, (coll. xi. 1—53.)

God proud ones; that our true humility consists in abiding in the place in which His free mercy has placed us, and in attending with equal docility to every part of His revelation. It is no trifling snare of Satan, when men have been led to esteem their comfort or support concerned in undervaluing any part of the divine testimony: nor is it a trifling exemplification of this, when they have been induced to regard, as beneath their notice, those ever predicted manifestations of Christ's authority and grace to the world, which a more lowly thought would lead them most highly to regard and reverence. Church order and unity,—the prescribed ordinances of religion,—nay the Sacraments of Christ Himself,—are treated as inferior things, if not as beggarly elements, by those who place themselves on this lofty eminence. And in perfect consistency with this, they recommend as an actual safeguard against misunderstanding the divine oracles of Scripture, an overweening confidence in our own powers of perception above all that have preceded us¹: an antipathy to all ages of Christendom but those immediately before us, as not only adding to the Gospel, but ignorant of its very essence; those ages including times when Christ was confessed to the death against the strongest powers of the world,—those also

¹ Note A A.

where the true faith in His Deity and Incarnation, without which all Gospel truth is necessarily unfixed, were defined and vindicated from assault in a manner of which we profit far more than we can adequately acknowledge,—as well as those nearer times under the shadow of whose munificent institutions we actually live. Such fruits, not surely indicative of humility, are found to accompany this novel and naked view of Gospel privileges and promises: and if worse fruits do not now follow, as in preceding parts of history they have followed, such presumptions,—we owe it mainly to the tacit influence, even here, of a purer and holier system; even that Catholic system to which our offices and Liturgy, in their language respecting faith and obedience, bear a constant and never-failing witness.

But to return. Our Saviour's trial is now closed; evincing His superiority to every species of delusion by which the proper faith and obedience of man could be perverted. And "when the Devil had ended the temptation, he departed from Him for a season." He departed from Him who was found impregnable,—and who was hence to commence the season of His public labours and ministry,—to seek elsewhere fit subjects for his seductions, and ready instruments of his will. He addressed himself to those whose evil dispositions, inflamed by

him and his agents, were about to be exasperated to far more fearful malignity than before, by the presence of the Great Light that convicted and shamed them; when, in the place of the earthly kingdom they sought, He proclaimed a heavenly one. The Devil left our Lord; but as the Evangelist adds, “for a season” only; waiting only the time, when he could approach Him more successfully and effectually, because less immediately, than before; when he had matured to the full his influence over the human instruments of his malice; when their hour came, and the power of darkness,—and the Son of Man was delivered into the hand of sinners¹.

In that great centre of Christian faith, the Cross and Passion of our Lord,—the solemn anniversary of which is in this Holy Week observed by His Church Universal,—all minor subjects may be now merged. Whoever has followed the descriptions of human sin which these several temptations have brought to view, may find their deeper exemplification in Calvary; the issues of their uncontrolled operation, in the murderers; their condemnation, as well as their expiation, in the All-holy Victim. While the sin that reigns in man’s mortal members is condemned by that death of lingering pain,—the illusion of worldly

Luke iv. 9; xxii. 53.

grandeur, by that Cross of ignominy,—the interior and more malignant disorders of the spirit, by the unknown sufferings of the Eternal and Immaculate Son of God,—let us not think that for an object like this a mere passing recognition will suffice, or that superficial acknowledgment of the Atonement, in a merely forensic view of it, with which the popular mind is content. A deeper view is intended by the Church, whose long penitential Lent is closed by the two anniversaries of her Lord dead and buried,—and all whose offices point, in the truly apostolical method, to Him who Himself bore our sins in His own body on the tree, *that we being dead to sins might live to righteousness*,—by whose stripes we are thus only healed². In that condemnation of sin in the flesh we must ourselves bear part, if we would raise the Easter note of triumph at its finished expiation: the Cross of Christ must be to us not merely an external object to gaze upon, but must be internally and subjectively realized to each of us: in that Cross must we crucify the flesh with the affections and lusts; in it must the world be crucified to us and we to the world; in that sign by which Satan, when he thought himself victor, was vanquished, and dispossessed of his earthly thrones,—must he be

² Cf. 1 Pet. ii. 21—24, with the Collects for the Sunday &c. before Easter.

equally expelled, with all his noxious influences, from the strong hold of our hearts. Decline not then, even in the cheerful morning of life, an object which, however opposed to carnal apprehension, is intrinsically thus great and glorious: believe that in its light alone can you see any thing in life truly;—that no real good can be lost to you by joining Christ's Church in this contemplation, but the illusions only which mislead and destroy. In this alone will the pursuits that justly claim your attention receive their right direction, and their blissful end: while temptations that would otherwise ruin all, will be in this sign vanquished; and sorrows, inevitable at all events, and otherwise without hope or alleviation, will come not light only, but blessed and finally welcome to the spirit; as conforming to the Cross and passion of Jesus Christ, and leading, through His valley of suffering, to the glory and felicity of His resurrection.

Grant, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave and gate of death, we may pass to our joyful resurrection; for His merits, who died and was buried, and rose again for us, Thy Son Jesus Christ our Lord.

NOTES.

NOTE A. Page 7.

As an illustration of the tendencies deprecated, I would give the following passage of a neologist of some note, who writes at the beginning of the century, before the more revolting developments we have since witnessed of that philosophy in his own nation, which so cheaply esteems the external and historical in religion. Here we see the contemplation of the *actual Christ*, as GOD manifest IN THE FLESH, distinctly ranked among the *commenta* or illusions of imagination which a nearer view *must* dispel: and while the writer would bid us look inward for the only *pure* manifestation of Divinity, he cannot help instructively setting forth, in the poor and wretched alternative with which he concludes, the actual misery of the result to which this Gnostic supersession of the Catholic mystery would consign us.

“Fides qua Jesum fuisse Christum, seu quod perinde est, summum Dei Filium, persuademur, est notio *mixta*, quæ una ex parte a notione Filii divini *pura*, ex altera autem a re in facto posita, vel notione *historica* pendet. Notio Filii divini *pura*, sive eum cum Justino Martyre Λόγον nomines, ὃ ἐστὶ πρῶτον γέννημα τοῦ Θεοῦ.....sive cum *Kantio* ideam hominis perfecti, totiusque adeo generis humani Numini grati et accepti putes, EX SOLO RATIONIS FONTE PROMANAT, NULLOQUE HISTORIÆ AUXILIO OPUS HABET. Patrocinator sententiæ nostræ ipse *Spinoza*: “dico ad salutem non esse omnino necesse, Christum secundum carnem noscere: sed de *æterno illo Filio Dei*, hoc est æterna Dei Sapientia, quæ sese in omnibus rebus, et maxime in mente humana, et omnium maxime in Christo Jesu manifestavit, longe aliter sentiendum: nemo enim absque hac ad statum beatitudinis potest pervenire; utpote quæ sola docet quod verum et falsum, bonum et malum sit.” Huic notioni puræ si addideris notionem Jesu *historicam*, qui, quamvis inter homines imperfectos vixerit ἐν ὁμοιώματι σαρκὸς

ἀμαρτίας (Rom. viii. 3), sapientia tamen, virtute, et indefesso sanctitatis *studio* (Heb. ii. 18 πειρασθεῖς: Deus ipse est ἀπείραστος Jac. i. 13) ad ideam hominis perfecti proxime accessit,—habebis notionem Jesu Christi, summi Dei Filii, *mixtam*. Fides Christianorum itaque in Jesum, sanctum Numinis Filium, utriusque notionis, moralis et historicæ, (*h. e.* rationis puræ et empiricæ) præsidio eget. Si, profligatis commentis et imaginationis lusibus, monumentorum prisci orbis peritus, solam consulueris historiam, necessario ad notionem Jesu Christi mere humanam, PERFECTIONIS SUMMÆ DIGNITATE EXUTAM ET DESTITUTAM deflectes [!]: sin, ABJECTIS ET NEGLECTIS LIBRORUM SACRORUM AUSPICIIS, SOLI RATIONIS PURÆ ΑΡΧΕΤΥΠΩΙ INHÆSERIS, AD NOTIONEM, UTUT SUBLIMEM ET DIVINAM, INANEM TAMEN ET ARGUMENTO VACUAM EVOLABIS." (C. F. Ammon. *Opuscula Theologica*. Gotting. 1803. p. 27 seq.)

In this citation, the italics are the author's, while the capitals are mine. But the Catholic Christian, unblinded by the falsely called science which would separate the historical Jesus and the Eternal Word, will see no contradiction in the belief that the same true Light "which lighteth *every man* that cometh into the world," was seen personally and really incarnate in Jesus Christ *alone*. Neither will he be induced by this mere sophistry to lose the mystery of that Incarnation, by virtue of which He who as God was ἀπείραστος, as man was tempted, and in that very trial evinced (not an empirical *approach* to excellence, but) the highest possible human perfection. This perfection Christian Faith discerns, not in independent abstractions, but in the living record of His actual history; and no disciple of *pure reason* will be enabled, by any vaunted skill in ancient monuments, to invalidate the integrity of its representation *there*.

NOTE B. Page 10.

To make this intelligible to readers who are not of Cambridge, it may be requisite to mention that the paper, headed *Posterior Combinatio*, which regulates the Sunday afternoon Sermons at St Mary's, and all those for the extra-Dominical

holidays, according to a cycle of Colleges fixed by ancient academical usage, is issued twice every year by the Vice-Chancellor, with the names of the respective preachers. The following extract (with merely the substitution of initials for the names at length,) of as much of this paper as determined the official preachers for the period alluded to, will suffice to represent to experienced eyes the views that dictated the plan of its formation.

FEB. 2. FEST. PURIF. Mr B. Coll. *Regin.*

4. Mr M. *Regin.*

11. Mr B. *Cath.*

18. Mr M. *Cath.*

21. DIES CINERUM. *Concio ad Clerum.*

24. FEST. S. MATTHIÆ. Mr P. *Cath.*

25. Mr B. *Cath.*

MAR. 3. Mr S. *Jes.*

10. Mr L. *Chr.*

17. Mr W. *Magd.*

24. Mr D. *Magd.*

25. FEST. ANNUNC. Mr F. *Magd.*

31. Mr L. *Magd.*

APR. 5. PASSIO DOMINI. Mr G. *Magd.*

7. FEST. PASCH. Mr F. *Cath.*

8. Fer. 1^{ma}. Mr G. *Magd.*

9. Fer. 2^{da}. Mr M. *Magd.*

14. Mr H. *Trin.*

21. Mr W. *Magd.*

25. FEST. S. MARC. Mr C. *Emm.*

28. Mr E. *Emm.*

MAY. 1. FEST. SS. PHIL. ET JAC. Mr C. *Emm.*

5. Mr P. *Emm.*

8. *Concio ad Clerum.*

12. Mr W. *Emm.*

16. FEST. ASCENS. { Mr F. *Sid.*
Mr I. *Sid.*

19. Mr M. *Regal.*

26. FEST. PENTECOST. Mr B. *Cath.*

27. Fer. 1^{ma}. Mr G. *Trin.*

28. Fer. 2^{da}. Mr J. *Trin.*

But as much of this *Combination Paper* as relates to the Sundays, including those of the two great Festivals, is entirely set aside for these and the four preceding months, by a Grace which passed the Senate, July 5, 1802, to the following effect :

“Placeat vobis ut ii qui pro ratione senioritatis diebus Dominicis post meridiem conciones habere tenentur, neminem sibi vicarium, ab initio Octobris usque ad finem Junii adsciscant, nisi aliquem e selectis Concionatoribus mox designandis.

“Placeat etiam vobis, ut novem selecti Concionatores, a Pro-Cancellario, Regio Theologiæ Professore, Professore Norrisiano, Procuratoribus aut eorum vices gerentibus, si qui sint, vel saltem tribus eorum consentientibus, quorum unus semper sit Pro-Cancellarius, singuli in singulos menses prædictos eligantur.....”

Agreeably to this Grace, the following persons were appointed to take place of those named in the above list, for the Sunday afternoons of the same four months, viz.:

February—The Rev. W. Selwyn, *Joh.*

March—The Rev. Dr Mill, *Trin.*

April—The Hulsean Lecturer.

May—The Rev. H. V. Elliott, *Trin.*

But this Act of 1802 does not annul the right of any of the persons actually named in the *Combination Paper* to assume *his own* turn, and consequently displace the select preacher. A somewhat untoward instance of the exercise of this right occurred in the month of February, shortly before the commencement of the present course.

NOTE C. Page 18.

This position, the germ of which may be discerned (long before the rise of neological rationalism) in the Remonstrant school of continental divinity, has found its latest development among ourselves in persons of theological prepossessions most remote from those of Limborch or Episcopius. It has been most distinctly enunciated by Mr. Thomas Erskine, in his *Essay on Internal Evidence*.

[It may be thought an omission sufficient to affect the argument of this first Sermon, that no notice is there taken of the very conceivable case—of human authority attempting a definition which the Divine may have purposely withholden, where the subject matter is beyond the cognizance of our faculties. This was not from any doubt, either of the abstract possibility of the case, or of its actual exemplification in some instances; however questionable may be the correctness of its application to others: (*e. g.* I would not argue whether the great question of objective faith that divides the Greek and Latin Churches may or may not be of this nature). The case was unmentioned only because it is certainly inapplicable to the matter I had in view, to be propounded in the second Sermon and all following; viz. the defined *co-existence of the divine and human natures, both entire, distinct and unmixed, in the One undivided person of our Lord*. No one whose mind this subject has ever penetrated will say, either that it is beyond the human faculties to judge whether it be so revealed or not, or that the matter involved in the definition is not of a most natural and legitimate and even practical interest; however the mode of such co-existence may be, and is, baffling to our conception beyond all other mysteries: (far transcending in that respect the natural mystery by which it is commonly and most usefully paralleled, *i. e.* the unthinking body and the intellectual soul forming one man). That this question should ever have been considered as one of mere words,—though several in the last century and the present have indeed so pronounced it,—is assuredly no mark of cautious reverence for a high mystery; but rather of an indolent, if not an unbelieving, withdrawal of the mind from an object which, more than all others, the Gospel commends to our practical apprehension.]

NOTE D. Page 30.

The manner in which the later schools of anti-supernaturalism in Europe have thrust out the half way infidelity of the Polish and other Socinians of the seventeenth and eighteenth centuries, is sufficient proof of the former half of this sentence. And for the latter, whoever has looked into the controversies

conducted on the other side of the Atlantic by successors of the Puritans against Channing and Ware, and other impugners of our Lord's divinity, may find good grounds for suspecting that one main strength of Unitarianism in America lies in the fact, that Orthodoxy and Calvinism are there identified in general apprehension, and often used as convertible terms on both sides. Neither has the recent disruption of the Calvinian side into those who adhere to the old Geneva formularies, and those who have carried out into avowed discordance with them the mode of philosophizing on these tenets, of which Jonathan Edwards set the first example, led to any more satisfactory presentation of truth against Anti-Trinitarianism. *Real* orthodoxy requires and receives no aid from men who, like Professor Moses Stuart, accompany their exposures of Unitarian mis-interpretation by rejecting, on grounds no less shallow and irreverent, the Catholic doctrine of the Eternal Generation of the Son. (On Heb. i. 1). A far better hope arises from the growth and increased strength of the Apostolical Church in regions where once hereditary hostility to it was well nigh universal.

NOTE E. Page 32.

This feature of Arianism, by which it affects the humanity of Christ, and the restitution of our nature in Him, is noticed, as well as its opposition to His divine nature, by the great Athanasius in the following passage: "*For this purpose was the Son of God manifested, that He might destroy the works of the devil* (1 John iii. 6). How so? in that the nature which God made sinless, but the devil perverted to the transgression of the divine commandment and the invention of deadly sin,—that same nature did the Word who was God restore in His own person, and make unsusceptible of diabolic perversion and invention. Wherefore, the Lord said (John xiv. 30), *The prince of this world cometh, and hath nothing in Me. . . .* Christ exhibiting in Himself the renewal (of humanity) complete, that He might effect the entire salvation of the whole man, both of the reasonable soul and body, that the resurrection might be entire also. Vainly, therefore, do the Arians imagine that flesh only (and not the soul of man) was assumed by

the Saviour, and impiously refer the perception of suffering in Him to the super-human or divine nature which is incapable of suffering." Διὰ τοῦτο οὖν, ἔφησιν, ἦλθεν ὁ Ὑιὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. Ποῖα ἔργα τοῦ διαβόλου ἔλυσεν ὁ Υἱὸς τοῦ Θεοῦ; ὅτι φύσιν ἦν ἐποίησεν ὁ Θεὸς ἀναμάρτητον, παρέτρεψεν ὁ διάβολος εἰς παράβασιν ἐντολῆς Θεοῦ, καὶ ἔνρεσιν ἁμαρτίας θανάτου, ταύτην ἐαυτῷ ἀνестήσατο ὁ Θεὸς Λόγος, ἀνεπίδεκτον τῆς τοῦ διαβόλου παρατροπῆς καὶ ἐνρέσεως (ἁμαρτίας). Καὶ διὰ τοῦτο ἔλεγεν ὁ Κύριος, Ἔρχεται ὁ ἄρχων τοῦ κόσμου τούτου, καὶ ἐν ἐμοὶ ἔνρискει οὐδέν.....τελείαν τὴν καινότητα ἐπιδειξαμένου τοῦ Χριστοῦ, ἵνα τελείαν τὴν σωτηρίαν κατεργάσῃται ὅλου τοῦ ἀνθρώπου, ψυχῆς λογικῆς καὶ σώματος, ἵνα τελεία ᾖ καὶ ἡ ἀνάστασις. Μάτην οὖν Ἀρειανοὶ σοφίζονται (al. φαντάζονται) σάρκα μόνην ὑποτιθέμενοι ἀνειληφέναι τὸν Σωτῆρα, τὴν δὲ τοῦ πάθους νόησιν ἐπὶ τὴν ἀπαθῆ θεότητα ἀναφέροντες ἀσεβῶς. S. Athanas. de Incarnatione Christi, Opp. tom. i. p. 935, ed. Benedict., Par. 1698. (The sequel of the passage, in which this error is confuted from Scripture, will be quoted hereafter.)

A similar testimony to the Arian denial of the perfect humanity is given by Epiphanius in his account of that heresy, by S. Cyril of Alexandria, S. Augustine, and others. (Vid. Petav. Theolog. Dogm. tom. iv. p. 22.) This point, in which alone the Photinian or humanitarian theory has the advantage of Arianism, we find accordingly urged with force against the latter, by Lardner, in his Letter on the Logos; who, far from establishing the Catholic truth in its stead, would substitute the plenary inspiration of a purely human subject by the Divine Word, considered in the Sabellian manner, as not a Person in the Godhead, but a mere mode or operation. And, as is the case in every such confronting of one heresy by another, he fails as signally in the *constructive* attempt to conciliate this notion with the Scripture representations of the condescension of the Son, as he is successful in the *destructive* argument against Clarke and Whitby.

NOTE F. Page 32.

Marcion commenced his mutilated St Luke by this corrupt joining together of iii. 1, and iv. 31, (i.e. omitting all

preceding parts respecting our Lord's nativity according to the flesh, and all intermediate ones respecting His baptism, fasting, and temptation): 'Εν ἔτει πεντεκαιδεκάτῃ τῆς ἡγεμονίας Τιβερίου Καίσαρος ὁ Θεὸς κατήλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας καὶ ἦν διδάσκων ἐν τοῖς σάββασι, &c.: or, as Tertullian explains his sentiment, (lib. iv. cap. 7, *adversus Marcion*.) —“Anno xv. principatus Tiberiani proponit eum descendisse in civitatem Galilææ Caphernaum: utique de cœlo creatoris, in quod de suo ante descenderat:” (i.e. from the heaven of the pure Deity; higher than that of the impure Demiurgus, who was the author of the flesh and of the Jewish law.) Against this figment of an unreal body, or one assumed from heaven, the same Tertullian reasons thus against Marcion in his book *de carne Christi*, cap. 5: “Non diceretur homo Christus sine carne; nec hominis Filius, sine aliquo parente homine; sicut nec Deus, sine Spiritu Dei; nec Dei Filius, sine Deo Patre. Ita utriusque substantiæ census hominem et Deum exhibuit; hinc natum, inde non natum; hinc carneum, inde spiritalem; hinc infirmum, inde præfortem; hinc morientem, inde viventem: quæ proprietas conditionum, divinæ et humanæ, æqua utique naturæ utriusque veritate disjuncta est, eadem fide et spiritus et carnis: virtutes spiritum Dei, passionibus carnem hominis probaverunt. Si virtutes non sine Spiritu, perinde et passionibus non sine carne. Si caro cum passionibus ficta, et Spiritus ergo cum virtutibus falsus. Quid dimidias mendacio Christum? totus veritas fuit. Maluit, crede, nasci, quam ex aliqua parte mentiri.” Again, cap. 9, “Quid dicis cœlestem carnem, quam unde cœlestem intelligas non habes? Quid terrenam negas, quam unde terrenam agnoscas, habes? *Esuriit sub diabolo, sitiit sub Samaritide, lacrymatus est super Lazarum, trepidavit ad mortem, (caro enim, inquit infirma), sanguinem fudit postremo.* Hæc sunt opinor, signa cœlestia: sed quomodo, inquam, contemni et pati posset, sicut et dixi, si quid in illa carne de cœlesti generositate radiasset? Ex hoc ergo convincimus nihil in illa de cœlis fuisse, propterea ut contemni et pati posset.” Again, (Lib. iii. cap. 8. *adv. Marcion*): “Nisi quod et ista sententia alios habebit auctores, præcoquos et abortivos quodammodo Marcionitas, quos Apostolus Joannes Antichristos pronuntiavit, negantes Christum

in carne venisse, [1 Joan iv. 2, 3]; et tamen non ut alterius Dei jus constituerent, quia et de isto notati fuissent, sed quoniam incredibile præsumerant Deum carnem. Quo magis Antichristus Marcion sibi eam rapuit præsumptionem; aptior scilicet ad renuendam corporalem substantiam Christi, qui ipsum Deum ejus nec auctorem carnis induxerat, nec resuscitatore; optimum videlicet, et in hoc diversissimum a mendaciis et fallaciis creatoris. Et ideo Christus ejus ne mentiretur, ne falleret, et hoc modo creatoris forsitan deputeretur, non erat quod videbatur, et quod erat mentiebatur; caro nec caro, homo nec homo."

NOTE G. Page 33.

The first outbreak of the Monophysite error was in Egypt, the Church of which country it afterwards fatally corrupted; and by the antipathy it produced to the Catholic Christianity of Greece and the West, contributed directly to the easy subjugation of that early seat of truth by the Mahometan Antichrist. Its first explicit teacher, Apollinarius, who had before signalized himself as a zealous defender of the *Divinity* of our Lord against the Arians,—in this article of the *humanity*, adopted one of their most pernicious errors; as the illustrious Archbishop of Alexandria urges in a treatise expressly written against him on the Incarnation of Christ, of which I have cited a passage in Note E. From that notice of the Arian impugnors of the Lord's humanity he thus turns immediately to the Apollinarists. "Vainly also do you, proceeding on another device, but having the same mind with these (Arians), assert that the Divinity assumed to its use the figure, i. e. the organic frame, that encompassed it (and nothing more); so that instead of the inner man in us, was the (merely) celestial mind in Christ. But if this were so, how could He either be grieved, or endure great heaviness, or pray? For it is written (John xiii. 21), *Jesus was troubled in spirit*; but this cannot be the property either of the flesh which thinks not, or of the divinity which is immutable, but of the soul possessed of a perceptive power, that grieves, is disturbed, pressed with anxiety, and mentally sensible of suffering.....Our Lord has Himself declared this to be the meaning of the passage, when he says

(xii. 27), *MY SOUL is troubled*: and if the Lord thus declares the perception of His own soul, He does it in sympathy with ours, that thus we may both understand the suffering to be really His, and Himself (in His own proper nature) impassible. For as by His corporeal blood He redeemed us, so also through this perception of His soul does He exhibit a victory in our behalf, saying, *I have overcome the world*; it being elsewhere said that through Him that victory is given *to us*." (John xvi. 33; 1 Cor. xv. 57.) Μάτην δὴ καὶ ὑμεῖς καθ' ἑτέραν ἐπίνοιαν, τὰ ἴσα τούτοις φρονοῦντες, λέγετε τῷ περιέχοντι σχήματι, τουτέστι τῷ ὀργανικῷ προσκεχρῆσθαι, ἀντὶ δὲ τοῦ ἔσωθεν ἐν ἡμῖν ἀνθρώπου, νοῦς ἐπουράνιος ἐν Χριστῷ· καὶ πῶς ἦν λυπούμενος καὶ ἀδημονων καὶ προσευχόμενος; καὶ ἐταράχθη δὲ τῷ πνεύματι ὁ Ἰησοῦς γέγραπται· ταῦτα δὲ οὔτε σαρκὸς ἀνοήτου ἂν εἴη, οὔτε θεότητος ἄτρεπτου; ἀλλὰ ψυχῆς νόησιν ἐχούσης, λυπουμενῆς καὶ ταραττομένης καὶ ἀδημονούσης, καὶ νοητῶς ἐπαισθανομένης τοῦ πάθους..... ἀλλὰ δείκνυσιν τὸν νοῦν ὁ Κύριος εἰρηκῶς, ἡ ψυχὴ μου τετάραι· εἰ δὲ ψυχῆς ἰδίας νόησιν ὁ Κύριος ἐπιδείκνυται, εἰς συμπάθειαν τῆς ἡμετέρας ψυχῆς, ἵνα οὕτω καὶ αὐτοῦ νοήσωμεν εἶναι τὸ πάθος, καὶ αὐτὸν ἀπαθῆ ὁμολογῶμεν. "Ὡςπερ γὰρ τῷ αἵματι τῆς σαρκὸς αὐτοῦ ἐλυτρώσατο ἡμᾶς, οὕτω καὶ τῇ νοήσει τῆς ψυχῆς αὐτοῦ τὴν νίκην ὑπὲρ ἡμῶν ἐπιδείκνυται, λέγων, ἐγὼ νενίκηκα τὸν κόσμον· καὶ ἀλλαχοῦ δὲ, τῷ διδόντι ἡμῖν τὸ νῆκος. (S. Athanas. Opp. i. 935, 6 ut sup.)

Of the great importance of these considerations to the reading of the Gospels with faith as well as understanding, we have a signal illustration in the Confessions of S. Augustine: whose description of the mental progress of himself and his friend Alypius on this great subject will not be read without profit by thoughtful persons in any age of the Church. "Totum hominem in Christo agnoscebam; non corpus tantum hominis, aut cum corpore sine mente animus, sed ipsum hominem: non persona Veritatis sed magna quadam naturæ humanæ excellentia et perfectiore participatione sapientiæ præferri cæteris arbitrabar. Alypius autem Deum carne indutum ita putabat credi a Catholicis, ut præter Deum et carnem non esset in Christo anima, mentemque hominis non existimabat in eo prædicari: et quoniam bene

persuasum tenebat ea quæ de illo memoriæ mandata sunt sine vitali et rationali creatura non fieri, ad ipsam Christianam fidem pigrius movebatur. Sed postea hæreticorum Apollinaristarum hunc errorem esse cognoscens, catholicæ fidei collætatus et contemperatus est. Ego autem aliquanto posterius didicisse me fateor, in eo quod *Verbum caro factum est*, quomodo catholica veritas a Photini falsitate dirimatur. Improbatio quippe hæreticorum facit eminere quod Ecclesia Tua sentiat, et quid habeat sana doctrina. Oportuit enim et hæreses esse, ut probati manifesti fierent inter infirmos." (Confess. lib. vii. cap. 25.) There are two elegant discourses of S. Gregory of Nyssa against this heresy of the Apollinarists, in the former of which he refutes the charge which they brought against the Catholic doctrine of maintaining a double Christ.

The other forms of Monophysitism (of which that of Eutyches is the most extravagant) arose after the promulgation of the opposite Nestorian heresy; by which the duality, falsely charged on the orthodox doctrine, was indeed maintained. The Copts, Armenians, and Jacobites of Syria, who still adhere to the formulary that *the Word Incarnate has* (after the Incarnation) *but one nature*, continue to class the adherents of the fourth Great Council that defined the contrary, under the name of Chalcedonians, with Nestorian heretics; and to anathematize them accordingly. The causes that led many to a confession so contradictory in terms, as that the divine and human natures, *without commixture or confusion*, form in Christ but ONE NATURE, and which may probably retain in the unhappy proscription of a sacred truth, many whose hearts, we would hope, are not averse from it, are no less ably than charitably expressed in the following words of an Ancient Father who wrote against Eutyches.

"Hæc multi orthodoxorum minus attendentes, aut attendere nolentes, vel discernere non valentes, in duas sese partes, non diversitate sententiæ, sed vocis professione diviserunt; ut id quod eodem modo pronunciare formident, inutili profecto atque superfluo timore, ut jure illud propheticum eis possit aptari: *Illic trepidaverunt, ubi non erat timor*. Nam plerique orthodoxorum sensum utrarumque naturarum

cum catholice exponant, catholice retineant, ideo tamen duas nolunt dicere naturas, ne secundum Nestorium duas putentur fateri personas, à confessione utriusque naturæ non corde, sed voce tantummodo recedentes. Quodam enim circuitu expositionis utuntur, ut duas se credere ostendant; sed duas nudo sermone non pronunciant. Nam cum credant atque fateantur non hominem, sed Verbum descendisse de cœlo, eundemque sic in virginis utero incarnatum, id est, sic carnem assumxisse, ut non mutaretur in carnem: sic verbum hominem factum, ut Deus verus maneret: sic nostram assumxisse naturam, ut non mutaret, nec abjiceret et suam: sic Deum hominem, et hominem Deum factum, ut non fuerit tamen utrumque consumtum: quis non videat hoc sensu duas aperte astrui atque demonstrari naturas? Quod ergo vera fidei expositione colligitur, atque animi sententia retinetur, cur superfluo timore vocis professione tacetur? Rursus alii timentes ne Apollinaris et Eutychetis dogma incurrant, nolunt dicere Deum passum et mortuum, cum unam ejus credant esse personam, et hunc eundemque ac Deum fateantur et hominem. Si ergo unus est, sicuti et est, cur eum formidas dicere passum, quem non formidas credere unum? nec audes dicere alterum secundum Nestorii impium sensum? Ecce sunt timores inanissimi, et solitudines vanæ, quæ fecerunt orthodoxos hæreticorum sibi nomina impingere, dum voce depromi palpatur, quod expressius corde clamatur. Qui enim volunt duas ore fateri naturas, quas fidei expositione defendunt, Eutychianistæ reputantur, cum non sint. Item, qui duas unius Christi naturas publice profitentur, Nestoriani putantur esse, cum non sint. Et videas eos luctuosius quibusdam, et omni lamentatione dignis insultationibus hæreticorum nomine se invicem accusare. Tu, inquit, Eutychianus es, et tu Nestorianus es: Apostolicæ sententiæ in totum oblii, dicentis: *Videte, ne cum invicem accusatis, ab invicem consumamini.*

Rogo vos, cum sensu incolumes sitis, cur vocibus insanitis? cur perverso vocis timore erratis, qui recta fidei stabilitate mentis professione consistitis? Cur metuis duas dicere naturas, cum Apostolus non formidaverit duas dicere *formas*? unam, qua Deus est, alteram, qua idem Deus homo est. [Phil. ii. 6, 7.]

Cur formidas duas dicere naturas, quod Athanasius, omnium Ecclesiasticorum virorum iudicio probatissimus dixit. In qua fidei professione cuncti Græcæ linguæ tractatores, quod superiore libello commemoravi, et omnes Latini sermonis Apostolici viri, id est, Hilarius, Eusebius, Ambrosius, Augustinus et Hieronymus, cœlestibus imbuti doctrinis, simul pariterque consentiunt. Et tu quare times dicere *Deum passum*, cum hoc ubique Apostolica præconia contestentur? Perpendite et libelli hujus expositionem, et nolite metuere confiteri, quod non durum est corde sentire. Quia nihil corde prodest credere ad justitiam, nisi et ore confessio fiat ad salutem: unde Propheta ait: *Justitiam tuam non abscondi in corde meo, veritatem tuam et salutare tuum dixi*. Fatemini igitur ore, quod corde tenetis, ut divina humanitas, et humana divinitas propitietur vobis.”—*D. Vigilii Martyris et Episcopi adv. Eutych.* Lib. II. fin.

Both the sense and the spirit of this passage it were most important for those to observe who have to deal with these ancient Churches in the East. God grant that the intercourse into which we have been now led, may turn neither to our great disgrace, nor to their confirmation in paralysing errors!

NOTE H. Page 33.

“Nam sicut Nestorius non est toleratus, affirmans beatam Mariam hominis tantummodo fuisse genitricem, qui postmodum sit a Verbo Deitatis susceptus; duabus scilicet personis distinctis atque divisis, ut non esset Filius hominis, qui Filius Dei, neque unus Christus in utraque natura, sed alter sempiternus ex patre, alter temporalis ex matre; cum Evangelica auctoritas ita Verbum carnem prædicet factum, ut non duos Christos, nec duos filios, sed in uno Domino JESU, CHRISTO et Dei et hominis nobis insinuet veritatem; ut utriusque substantiæ, id est salvantis atque salvatæ, nec proprietas possit conjungi, nec persona geminari. Sicut ergo Nestorius in suo dogmate execrabilis, sic et Eutyches, damnatum olim sectatus errorem, alia profanitate blasphemans a Catholica soliditatis compage resectus est; quia indoctis quibusdam nimiumque simplicibus persuadere tentavit, quod Verbum Dei

ita caro sit factum ut veram carnem de matre non sumserit, nec nostri illum generis corpus habuisse, sed divinitatis ejus et carnis unam esse naturam; ut unum Dominum nostrum JESUM CHRISTUM et falsum hominem et Deum diceret esse passibilem. Quod nec pietas fidei, nec ratio recipit sacramenti; ut aut in sua natura passibilis fuerit Deitas, aut in susceptione humana mentita sit Veritas." *S. Leonis Magni Epist. LXXVII. ad Episcopos Galliarum.* (Opera, tom. i. p. 290, ed. Lugd. 1700.)

NOTE I. Page 35.

The late Edward Irving¹ put forth in his organ "The Morning Watch" and elsewhere, deliberately and repeatedly, the following statements: that "God prepared a body of *fallen humanity* for His Son, through the power of the Holy Ghost," in order that when Christ had "into his body compressed all the venom of sin, he might by dying make it all die, and by rising again triumph over it in the souls of his people, who, if they had faith, would have no suffering, as they would have no sin;" that, having till then borne from the Virgin (and that not *ἐν ὁμοιώματι* merely, but, by a new exposition of Rom. viii. 3, *in reality*) "flesh of sin,"—at length "his taking holy flesh *at the resurrection* brought him up into God's presence" as our advocate. And this, which makes the possession of a personally sinful nature essential to Christ's suffering on our behalf,—Irving had the inconceivable audacity to add, "has ever been the doctrine of the orthodox church, and must remain so unto the end."

Sufficient for refutation is the bare mention of so blasphemous a perversion of the great Christian truth, that the worst of the *penal fruits* of sin were made to fall on the head of the absolutely sinless Mediator; (over whose Most Holy Flesh it was, nevertheless, utterly impossible that death and corruption should retain dominion: Acts ii. 24). As a specimen of some tendencies of our popular religious excitation, the exhibition, disgraceful and revolting as it is, is not without its use.

¹ Whom, not long before these deplorable manifestations, a great writer had apostrophized as a far superior authority to the *orthodox* assertors of sacramental grace, in some (very questionable) *Aids to Reflection*.

NOTE K. Page 36.

The last of the passages quoted in note F, from Tertullian against Marcion, is a specimen of the manner in which the Church writers reprobated the opinion of that heresiarch and others, that the constitution of human flesh was in itself evil. The same might be illustrated from the Syriac hymns of S. Ephraem, in many of which (written apparently to counteract the heretical hymns of the Valentinian Bardesanes) he refutes this Marcionite notion, by referring to the miracles of our Lord, the confessed regenerator of *spiritual* humanity; which, being chiefly conversant in restoring the diseased *bodies* of men (the asserted work of an evil creator), prove that the flesh also must have had for its Author the Father of the Restorer, and could not be *substantially* sinful. In justice to these ancient heretics it must be remarked that, absurd and horrible as was their opinion respecting the Creator of the visible world, the immaculate purity of the Redeemer was ever admitted by them: this was indeed the alleged basis of their denial that He really took flesh; as we see throughout the controversy which the Fathers, after S. John, waged against the anti-christianism of this phantastic theory. The impiety of holding with the one side that human flesh was as such sinful, while asserting, with the other, that the All-holy Saviour really assumed it, is novel and peculiar to the modern heresiarch; and would have astonished the paganizing Gnostic, as much as it would have pained the apostolical believer.

As for the sentiment which Irving held in common with those ancient Gnostic perverters, the *substantiality* of evil in human nature as now constituted, it were well if this agreement were in modern times confined to him. But one of great note in the foreign Reformation, Matthias Flacius Illyricus, as he is commonly termed, the chief of the Magdeburg centuriators, and leader of the stricter Lutheran party that maintained ubiquity, and other peculiarities, against the more moderate followers of Philip Melanchthon,—not only put forth but zealously maintained the position, that *original sin was the very substance of fallen man*. (Mosheim. Cent. xvi. sect. 2.

part ii. ch. 32, 33). A statement so directly reviving the monstrosities of ancient heresy on this point alarmed all but the most violent Lutherans, and led to more Catholic definitions of the nature of original corruption than had been given by their master; who in his eagerness to fix the untrue charge of Pelagianism on the Church of Rome, often approaches very nearly to the language and sentiment of his zealous disciple.

The importance of the statement that original sin is not an *essential property*, but a *defect* (ἀπότευγμα οὐκ ἰδίωμα) of our nature, together with its bearing on the right idea of the Divine susception of humanity, and of our cure and regeneration in Him, who had all our essential properties, and was alone without sin, is powerfully maintained in the following extract from S. Gregory of Nyssa: whose words I give without translation, from his epistle to three religious sisters.

Ἐπειδὴ τοίνυν ἐν σκότῳ το ἀνθρώπινον ἦν, καθὼς γέγραπται ὅτι οὐκ ἔγνωσαν οὐδὲ συνῆκαν, ἐν σκότῳ διαπορεύονται· ὁ ἐλλάμψας τῇ ἐσκοτισμένῃ φύσει διὰ παντός τοῦ συγκρίματος ἡμῶν τῆς θεότητος τὴν ἀκτῖνα διαγαγὼν, διὰ ψυχῆς, λέγω, καὶ σώματος, ὅλον τὸ ἀνθρώπινον τῷ ἰδίῳ φωτὶ προσφκέωσε τῇ πρὸς ἑαυτὸν ἀνακράσει· ὅπερ ἐστὶν αὐτὸς κἀκεῖνο ἀπεργασάμενος. καὶ οὐκ ἐφθάρη ἡ θεότης ἐν τῷ φθαρτῷ σωματί γινομένη. οὕτως οὔτε εἰς τροπὴν ἡλλοιώθη τὸ τρεπτὸν τῆς ψυχῆς ἡμῶν ἰασαμένη. Καὶ ἐπὶ τῆς ἱατρικῆς τέχνης ὁ θεραπεύων τὰ σώματα, ἐπειδὰν ἄψηται τοῦ πεπονθότος, οὐκ αὐτὸς ἐμπάθης γίνεται, ἀλλὰ τὸ νοσοῦν ἐξιάσατο. Μηδεὶς δὲ δια τοῦτο τὸ τοῦ Εὐαγγελίου μὴ δεόντως ἐκλαμβάνων, ἡγείσθω κατὰ προκοπὴν τινα καὶ ἀκολουθίαν κατ' ὀλίγον πρὸς τὸ θειότερον μεταποιεῖσθαι τὴν ἡμετέραν φύσιν ἐν τῷ Χριστῷ. Τὸ γὰρ προκόπτειν ἡλικία καὶ σοφία καὶ χάριτι, εἰς ἀπόδειξιν τοῦ ἀληθοῦς ἐν τῷ ἡμετέρῳ φυράματι γεγενῆσθαι τὸν Κύριον παρὰ τῆς γραφῆς ἰστόρηται· ὡς ἂν μή τινα χώραν ἔχοι τὸ τῶν ἀντὶ τῆς ἀληθοῦς θεοφανίας δόκησιν τινα γεγενῆσθαι δογματιζόντων, ἐν σωματικῇ μορφῇ κατεσχηματισμένην. διὰ τοῦτο ὅσα τῆς φύσεως ἡμῶν ἴδια ἀνεπαισχύντως καὶ περὶ αὐτὸν ἱστορεῖ ἡ γραφὴ, τὴν βρώσιν, τὴν πόσιν, τὸν ὕπνον, τὸν κόπον, τὴν τροφήν, τὴν προκοπὴν τῆς σωματικῆς ἡλικιάς, τὴν αὔξησιν· πάντα δι' ὧν ἡ ἡμετέρα χαρακτηρίζεται φύσις, πλὴν τῆς καθ' ἁμαρτίαν ὁρμῆς· ἡ γὰρ ἁμαρτία ἀπότευγμα φύσεώς ἐστίν, οὐκ ἰδίωμα· ὡς καὶ ἡ νόσος καὶ ἡ πῆρωσις οὐκ ἐξ ἀρχῆς ἡμῖν συμπέφυκεν, ἀλλὰ παρὰ

φύσιν συμβαίνει· οὕτως καὶ ἡ κατὰ κακίαν ἐνέργεια, καθάπερ τις πῆρσις τοῦ ἐμπεφυκότος ἡμῖν ἀγαθοῦ νοεῖται· οὐκ ἐν τῇ αὐτὴν ὑφεστάναι καταλαμβανομένη, ἀλλ' ἐν τῇ τοῦ ἀγαθοῦ ἀπουσίᾳ θεωρουμένη. Ὁ οὖν τὴν φύσιν ἡμῶν πρὸς τὴν θείαν δύναμιν μεταστοιχειώσας, ἄπληρον αὐτὴν καὶ ἄνοσον ἐν ἑαυτῷ διεσώσατο, τὴν ἐξ ἀμαρτίας γινομένην τῇ προαιρέσει πῆρσιν οὐ προσδεξάμενος· ἀμαρτιαν γὰρ, φησιν, οὐκ ἐποίησεν· οὐδ' εὐρέθη ὁλός ἐν τῷ στόματι αὐτοῦ. τοῦτο δὲ οὐ μετὰ τι χρονικὸν διάστημα περὶ αὐτὸν θεωροῦμεν ἀλλ' εὐθὺς ὁ ἐν Μαρίας ἄνθρωπος ἐν ᾧ ὑποδόμησεν ἡ Σοφία τὸν ἴδιον οἶκον· τῇ μὲν ἑαυτοῦ φύσει ἐκ τοῦ ἐμπαθοῦς φυράματος ἦν· ὁμοῦ δὲ τῇ ἐπελένσει τοῦ Ἁγίου Πνεύματος, καὶ τῇ ἐπισκηνώσει τῆς τοῦ Ὑψίστου δυνάμεως, ὅπερ τὸ ἐπισκηνῶσαν ἦν φύσει τῇ ἰδίᾳ εὐθὺς ἐκεῖνο ἐγένετο. χωρὶς γὰρ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος ἐνλογεῖται. ἐπεὶ οὖν ἄπειρόν τι ἐστὶ καὶ ἀμέτρητον ἡ τῆς θεότητος δύναμις, βραχὺ δὲ καὶ οὐτιδανὸν τὸ ἀνθρώπινον· ἅμα τε ἐπῆλθε τὸ Πνεῦμα τῇ Παρθένῳ, καὶ ἡ τοῦ Ὑψίστου ἐπεσκίασε δύναμις, τὸ διὰ τῆς τοιαύτης ἀφορμῆς πηγνύμενον σκῆνωμα οὐδὲν τῆς ἀνθρωπίνης σαρκίαι συνέσπασατο· ἀλλ' ὥσπερ ἦν ἐν τῇ συνστήματι, εἰ καὶ ἄνθρωπος ἦν, πλὴν ἀλλὰ καὶ πνεῦμα καὶ χάρις καὶ δύναμις ἦν· ἐν τῇ ὑπερβολῇ τῆς θείας δυνάμεως τῆς κατὰ τὴν φύσιν ἡμῶν ιδιότητος ἐκλαμπούσης. (*S. Greg. Nyss. Epist. ed Eustathiam Ambrosiam et Basilissam. p. 27—31, ed. Casaubon, Hanov. 1607.*)

NOTE L. Page 41.

Such is the doctrine of the Hutchinsonian school, as well as of others in vogue since, of which there is no need to speak particularly. It might be imagined that the Divine Sonship, anterior to the Incarnation, would be evident from John iii. 16. Heb. i. 1, and from almost every Scriptural passage which speaks of the condescension of the Eternal Word, even to those with whom the three creeds possess no authority. But the determinate pre-judgment that the Nicene fathers must have added to revelation, which characterizes those whom the late Bishop Jebb and Mr. Knox term *Gymno-biblists*,—as well as the disposition to acquiesce in what, however unphilosophical in complexion, makes the least demand on faith,—has led to the

very common rejection of this great Catholic article by such : and to the rise of a new doctrine of co-ordination, which if known, or so much as suspected, in early times, would have been deemed tritheism.

NOTE M. Page 42.

“NATURA HUMANA, ETIAMSI IN ILLA INTEGRITATE IN QUA EST CONDITA PERMANERET, NULLO MODO SEIPSAM, CREATORE SUO NON ADJUVANTE, SERVARET. UNDE CUM SINE GRATIA DEI SALUTEM NON POSSIT CUSTODIRE, QUAM ACCEPIT, QUOMODO SINE DEI GRATIA POTERIT REPARARE QUOD PERDIDIT?” *Canon 19 Concilii alterius Arausiaci a Leone Magno indicta adversus Pelagianos.*

This argument, *a fortiori*, of the second council of Orange expresses the universal sense of the ancient Church on this question, as well before as after the times of Pelagius. When Moehler in his *Symbolik*, book I. part I., §§ 2, 3, confronts with this Catholic doctrine the assertions that are to be found in Luther and Calvin of the non-necessity of grace to the first parents, yet unfallen,—we only reclaim against his implication that the Anglican Church (which he ever represents as a modification of Calvinism) is a party to that statement. No authorized formulary of ours declares or implies it; and one of our greatest doctors, Bishop Bull, has expressly vindicated the ancient doctrine concerning the protoplast from all opponents in his “Discourse on the State of Man before the Fall,” (Works, vol. II. p. 52—106, of Burton’s edition); in which will be found all the testimonies on this head that the theological student could desire, and some remarkable confessions of the Catholic truth even among the recent systematic writers.

NOTE N. Page 43.

S. Augustin. Tractat. 32. in Joan. vii. 39:—“Quærendum est, ne quem forte moveat, quomodo *nondum erat Spiritus* in hominibus sanctis, cum de ipso Domino recens nato legatur in Evangelio, quod eum in Spiritu Sancto agnoverit Simeon, agnoverit etiam Anna vidua prophetissa, agnoverit Joannes ipse qui eum baptizavit: impletus Spiritu Sancto Zacharias multa dixit; Spiritum Sanctum ipsa Maria ut Dominum conciperet accepit. Multa ergo indicia præcedentia Spiritus

Sancti habemus, antequam Dominus glorificaretur resurrectione carnis suæ. Non enim alium Spiritum etiam Prophetæ habuerunt qui Christum venturum prænuñciaverunt. Sed modus quidam futurus erat donationis hujus, qui omnino antea non apparuerat: de ipso hic dicitur. Nusquam enim legimus antea congregatos homines, accepto Spiritu Sancto, linguis omnium gentium locutos fuisse. Post resurrectionem autem suam primum, quando apparuit discipulis suis, dixit illis *Accipite Spiritum Sanctum . . . Et insufflavit in faciem eorum* [Joan. xx. 22], quo flatu primum hominem vivificavit, et de limo erexit; quo flatu animam membris dedit, significans Eum se esse, qui insufflavit in faciem eorum ut a luto resurgerent, et luteis operibus renunciarent. . . . Tunc primum, post resurrectionem suam Dominus, quam dicit Evangelista glorificationem, dedit discipulis suis Spiritum Sanctum. Deinde commoratus cum eis XL diebus, ut liber Actuum Apostolorum demonstrat, ipsis videntibus et videndo deducentibus, ascendit in cælum. Ibi peractis x diebus, die Pentecostes misit desuper Spiritus Sanctum. . . . Habemas ergo Spiritum Sanctum, si amamus Ecclesiam; amamus autem, si in ejus fide et compage consistimus. Nam ipse Apostolus cum dixisset diversa dona dari diversis hominibus, tanquam officia quorumque membrorum; *Adhuc*, inquit, *supereminentiorem viam vobis demonstro*; et cœpit loqui de charitate. . . . Ipsam habeto, et cuncta habebis, quia sine illa nihil proderit, quicquid habere potueris. . . . Quare ergo Dominus Spiritum, cujus maxima beneficia sunt in nobis, quia *charitas Dei per Ipsum diffusa est in cordibus nostris* [Rom. v. 5] post resurrectionem suam dari voluit? Quid significavit? Ut in resurrectione nostra charitas nostra flagret, et ab amore seculi separet, ut tota currat in Deum. . . . Nihil aliud in hac vitæ nostræ peregrinatione meditemur, nisi quod et hic non semper erimus; et ibi nobis locum bene vivendo præparabimus, unde nunquam migremus. . . . Quia ergo tale est quod nobis promisit amantibus, et Spiritus Sancti charitate ferventibus; ideo ipsum Spiritum noluit dare, nisi cum esset glorificatus; ut in suo corpore ostenderet vitam, quam modo non habemus, sed in resurrectione speramus."

S. Chrysostom, in resolving the same question in his

Homily on that passage of St. John, refers the glorification before which the peculiar gift of the Spirit could not be imparted, to the Cross which procured it. Ἐπειδὴ γὰρ ἐχθροὶ ἡμεν καὶ ἡμαρτηκότες καὶ ὑστερούμενοι τῆς δωρεᾶς τοῦ Θεοῦ καὶ θεοστυγεῖς· ἡ δὲ χάρις καταλλαγῆς ἦν ἀπόδειξις· δῶρον δὲ οὐ τοῖς ἐχθροῖς, οὐδὲ τοῖς μισουμένοις, ἀλλὰ τοῖς φίλοις δίδοται, καὶ τοῖς εὐηρεσθηκόσιν· ἔδει πρότερον προσενεχθῆναι τὴν ὑπὲρ ἡμῶν θυσίαν, καὶ τὴν ἔχθραν ἐν τῇ σαρκὶ καταλυθῆναι, καὶ γενέσθαι τοῦ Θεοῦ φίλους, καὶ τότε λαβεῖν δωρεάν. (Hom. L. in Joan.)

NOTE O. Page 45.

“Joannes dicit, *Non potest accipere quicumque, nisi datum fuerit ei de cælo.* Et ne forsitan hoc sic a Deo Patre accepisse videretur ut a Filio non acciperet, de ipso Christo identidem loquens ait, *Nos omnes de plenitudine ejus accepimus* [Jo. iii. 27 et i. 16.] Accepit autem hoc Joannes certæ dispensationis gratia, non diu mansurum, sed quantum satis esset ad parandam viam Domino, cujus eum esse præcursorem oportebat. Quam Ille humiliter ingressurus, et se humiliter sequentes ad excellentiam deducturus, sicut servis pedes lavit, ita servi baptismo tingi voluit. Sicut enim se subjecit pedibus eorum quos ipse dirigebat, sic Joannis muneri quod ipse donaverat; ut intelligerent omnes quanto superbiæ sacrilegio quisque contemneret baptismum quod a Domino deberet accipere, quando ipse Dominus accepisset quod servo, ut proprium dare posset, ipse præstiterat: et cum Joannes, quo nemo exsurrexit major in natis mulierum, tantum testimonium Christo perhiberet, ut solvendæ corrigiæ calceamenti ejus se fateretur indignum, Christus et baptismum ejus accipiendo, humillimus inter homines inveniretur, et baptismo ejus locum auferendo, Deus altissimus crederetur, idem humilitatis doctor et celsitudinis dator. Nulli enim prophetarum, nulli prorsus hominum in Scripturis divinis legimus concessum esse, baptizare in aqua poenitentiae in remissionem peccatorum, quod Joanni concessum est; qua mirabili gratia suspendens in se corda populorum viam præpararet in eis, Illi quem se tanto prædicaret esse majorem. Sed Dominus Jesus Christus tali baptismo mundat ecclesiam, quo accepto nullum alterum requiratur.....

“Quæro itaque, si baptismo Joannis peccata dimittebantur, quid amplius præstare potuit baptismus Christi, eis quos Apostolus Paulus post baptismum Joannis Christi baptismo voluit baptizari? [Acts xix. 3, 4]. Qanquam ita credam baptizasse Joannem in aqua pœnitentiæ in remissionem peccatorum, ut ab eo baptizatis in spe remitterentur peccata, re ipsa vero in Domini baptismo id fieret; (sicut resurrectio quæ expectatur in finem spe in nobis facta est, sicut dicit Apostolus, *quia simul nos excitavit, et simul sedere fecit in cœlestibus*; et idem dicit, *Spe enim salvi facti fuimus*: nam et ipse Joannes, cum dicat, *Ego quidem baptizo vos in aqua pœnitentiæ in remissionem peccatorum*, Dominum videns ait, *Ecce Agnus Dei, ecce qui tollit peccata mundi*:) tamen ne quisque contendat etiam in Joannis baptismo dimissa esse peccata, sed aliquam ampliorem sanctificationem eis quos jussit Paulus Apostolus denuo baptizari, per baptismum Christi esse collatam, non ago pugnaciter.”—*S. Aug. de Baptismo contra Donatistas*, lib. v. cap. 9, 10. (Opera, tom. ix. pp. 253—4, ed. Par. 1837.)

Nothing is more universally received in the Catholic Church than the essential difference here asserted by S. Augustine between John's baptism of repentance, in hope of a redemption yet future, and Christ's baptism of regeneration in the express name of the Most Holy Trinity, into a redemption accomplished and sealed to the recipient. The laboured attempt of the Geneva Professor Spanheim (Dub. Evang. part iii. chap. 5) to overthrow this essential difference, which he represents as merely the opinion of the Papists and *many* of the Ancients, is remarkable chiefly for the characteristic determination to overrule the plain, direct testimonies of the Divine word (Matt. iii. 11. Acts xix. 4, 5, &c.), by the perpetual application of the false principle of his school, that the dispensations of religion must be identical in character, because their Author and End is so; and that John's baptism (so termed commonly in Scripture), must therefore be the same in kind with Christ's baptism administered by any of His Apostles. Yet who ever heard of Peter's baptism, or Paul's baptism? A child who remembered our Lord's declaration, that the least in the kingdom of heaven is greater than even His great precursor, might refute all Spanheim's arguments.

NOTE P. Page 57.

This argument is pursued by several of the Fathers: but by none more fully than by Titus, bishop of Bostia, in the fourth century whose first and second books against the Manichæans are occupied with proving the Unity of the First Cause; that all things are good according to the nature in which they were created, and all evil consists in departure from that nature: (the third and last being occupied with proving against the same heretics, that the Law and the Gospel are from the same Author.) [Canisii Lect. Antiq. ed. Basnage, tom. i. pp. 59—135.] The same argument is pursued by the great Augustine in several works, *e.g.* *Contra Epistolam Manichæi quam vocant Fundamentum liber*, cap. 33—42: *De Natura Boni contra Manichæos liber*, passim. *Contra Adversarium Legis et Prophetarum*, lib. i. cap. 2—6, 22, 23, &c. With reference to another work of this nature, *De Duabus Animabus*, he declares long after in the *Retractations*, how the truth he had there maintained against the Manichæans, that the essence of sin lies in a disordered *will*, is compatible with his assertion against the Pelagians of original sin. (Opp. tom. viii. p. 137.)

In the work of another distinguished ancient writer, Didymus of Alexandria, against the Manichæans [Canis. ut sup. tom. i. p. 214—216], we find a special discussion of the case of Satan: *Κἄν τóινυν τήν οὐσίαν τήν καλουμένην Διάβολον ὁ Θεὸς ἐποίησεν, οὐχὶ διάβολον αὐτὴν ἐδημιούργησεν, ἀλλὰ δεκτικὴν ἀρετῆς, ἵνα ταύτην ἔχη, καὶ δεκτικὴν κακίας, ἵνα ταύτης ἀπέχεται κ. τ. λ.*—and the refutation of the arguments which these heretics urged from the *generation of vipers*, in Luke iii. 7, and *Ye are of your father the devil*, in John viii. 44.

The subject is closely connected with that of the extracts in Note K.

NOTE Q. Page 63.

The effect of the mystery of the Incarnation in surprising the adversary of mankind, is thus eloquently set forth in one of the orations of S. Gregory Nazianzen: “That all things might be filled with the glory of God, all things being His,

therefore was man created, honoured with the Divine handiwork and image. And him, when miserably alienated from God his Creator by the envy of the devil and the bitter taste of sin, it was not God's part to overlook. What then happens, and what is the great mystery with relation to us? Natures are new fashioned, and God becomes man; and He who above the heaven of heaven ascends to the East of His own glory and splendour, is glorified even in the West of our vileness and lowliness; the Son of God admits to be, and to be called, the Son of Man; not altering what He was, for that is irreversible, but taking what He was not, for He was loving to man; that He whom nothing can contain might be contained, conversing through the midst of flesh, as it were a veil, with us; because to bear the presence of His pure Divinity would not accord with our born and corruptible nature. Therefore things in themselves unmixable are mingled, not only God with nativity, and the Infinite Mind with flesh, and the Eternal with time, and the Indimensible with measure; but generation with virginity, and ignominy with Him who was above all honour, and the Impassible with suffering, and the Immortal with death. For when the Artificer of wickedness, who had ensnared us by the hope of becoming as gods, thought himself invincible, he is himself ensnared by the offered bait of flesh; that making his assault as upon Adam he might light upon God, and thus the new Adam might restore the old, and the condemnation of the flesh be dissolved; death being put to death by the flesh." Ἴνα πληρωθῇ τὰ πάντα δόξης Θεοῦ (ἐπεὶ καὶ Θεοῦ) καὶ διὰ τοῦτο κτίζεται ἄνθρωπος, χειρὶ Θεοῦ τιμηθεὶς καὶ εἰκόνι. τοῦτον δὲ φθόνῳ διαβόλου, καὶ πικρᾷ γεύσει τῆς ἁμαρτίας, Θεοῦ τοῦ πεποιηκότος ἐλεεινὸν χωριζόμενον περιδεῖν οὐ Θεοῦ. Τί γίνεται, καὶ τί τὸ μέγα περὶ ἡμᾶς μυστήριον; καινοτομοῦνται φύσεις, καὶ Θεὸς ἄνθρωπος γίνεται· καὶ ὁ ἐπιβεβηκὼς ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ κατὰ ἀνατολὰς τῆς ἰδίας δόξης τε καὶ λαμπρότητος, ἐπὶ δυσμῶν δοξάζεται τῆς ἡμετέρας εὐτελείας καὶ ταπεινότητος· καὶ ὁ Ὑιὸς τοῦ Θεοῦ δέχεται καὶ υἱὸς ἀνθρώπου γενέσθαι τε καὶ κληθῆναι, οὐχ ὃ ἦν μεταβαλὼν, ἄτρεπτον γὰρ, ἀλλ' ὃ οὐκ ἦν προσλαβὼν, φλάνθρωπος γάρ. ἵνα χωρηθῇ ὁ ἀχώρητος, διὰ μέσης σαρκὸς ὁμιλήσας ἡμῖν ὡς παραπετάσματος· ἐπειδὴ καθαρὰν αὐτοῦ τὴν θεότητα φέρειν, οὐ τῆς ἐν γενέσει καὶ φθορᾷ φύσεως. Διὰ τοῦτο

τὰ ὅμικτα μίγνυται· οὐ γένεσσι μόνον Θεός, οὐδὲ σαρκὶ νοῦς, οὐδὲ χρόνῳ τὸ ἄχρονον, οὐδὲ μέτρῳ τὸ ἀπερίγραπτον· ἀλλὰ καὶ παρθενία γέννησις, καὶ ἀτιμία τῷ καὶ τιμῆς ἀπάσης τιμωτέρῳ, καὶ πάθει τὸ ἀπαθός, καὶ τῷ φθαρτῷ τὸ ἀθάνατον. Ἐπειδὴ γὰρ ᾤετο ἀήττητος εἶναι τῆς κακίας ὁ σοφιστής, θεότητος ἐλπίδι δελεάσας ἡμᾶς, σαρκὸς προβλήματι δελεάζεται. Ἰν' ὥς τῷ Ἀδὰμ προσβαλὼν, τῷ Θεῷ περιπέσῃ, καὶ οὕτως ὁ νέος Ἀδὰμ τὸν παλαιὸν ἀνασώσῃται, καὶ λυθῇ τὸ κατάκριμα τῆς σαρκὸς, σαρκὶ τοῦ θανάτου θανατώθεντος. S. Greg. Nazianzeni. Orat. 39.

NOTE R. Page 78.

“*Serviunt itaque voluptatibus, non fruuntur; et mala sua, quod malorum ultimum est, amant. Tunc autem consummata est infelicitas, ubi turpia non solum DELECTANT, sed etiam PLACENT: et desinit esse remedio locus, ubi quæ fuerant VITIA, MORES sunt.*” L. Annæi Senecæ Epistola xxxix.

May not that which this illustrious heathen represents as the acme of evil, viz. the deliberate mental complacency in libertinism,—giving its indulgences a place above the *vitia* or disorders, among the *mores*, the settled approved principles of ethical judgment,—be reached as directly through a demoralizing literature, as by the process, which here he alone appears to contemplate, of actual profligacy? And what if this approving result be attained as truly through a pantheistic literature of high pretensions to spirituality, as through the mere sensualism of Voltaire and his profligate school just preceding? However this may be, the evil appears to extend far beyond the particular instance that called forth the remarks connected with the citation of Seneca and S. Paul in the Sermon.

The instance alluded to was doubtless present to other minds beside the preacher's: from the recent publication of the remains of a certain provincial Unitarian with whom the late respected Southey was brought by early speculative errors into contact,—one by whom these tendencies are fearlessly proclaimed, and sympathy with them unblushingly avowed;—but chiefly from the kind of notice bestowed on these avowals and their author in a journal claiming a high place among the advocates of ecclesiastical as well as civil correctness.

NOTE S. Page 84.

This is the observation of S. Thomas Aquinas, who, after citing on this matter a passage from S. Augustine de Consensu Evangelistarum, adds this of his own: "Videntur autem Evangelistæ diversum ordinem tenuisse, quia quandoque ex inani gloria venit ad cupiditatem, quandoque e converso." (Summa Theologiæ. Pars iii. Qu. 41. Art. 4. resp. 5.)

NOTE T. Page 101.

The celebrated Peter Abælard was the first, by his own account, to impugn openly the received doctrine of all the Fathers of the Church respecting the property or dominion of the devil over men, from which Christ came to free us; and apparently on the same rationalistic grounds which have induced recent critics (*e.g.* Griesbach, Opusc. Theol. vol. i. pp. 98—115) to discard the notion as unfit for enlightened times. S. Bernard, who repeats his words in his 190th Epistle addressed to Pope Innocent II. utters these with other arguments in refutation—"Sed quid? nondum forte credis prophetis sic sibi concinentibus de diaboli potestate in hominem. Veni mecum et ad Apostolos. Dixisti nempe te non sentire cum illis qui post Apostolos venerunt: assentias vel Apostolis, si forte et tibi contingat quod unus eorum loquitur de quibusdam; *Ne quando, inquires, det illis Deus pœnitentiam ad cognoscendam veritatem, ut resipiscant a diaboli laqueis, a quo captivi tenentur ad ipsius voluntatem* [2 Tim. ii. 25, 26]. Paulus est iste qui homines a diabolo captivos teneri asserit ad ejus voluntatem. Audis *ad ejus voluntatem*, et negas potestatem? Si et Paulo non credis, veni jam ad ipsum Dominum; si forte audias et quiescas. Nempe ab ipso appellatur *Princeps hujus mundi*, et *fortis armatus*, possessorque vasorum, [Joan. xiv. 30, etc. Luc. xi. 21, 22. Matt. xii. 29]: et dicis eum non habere potestatem in homines? Nisi tu aliud putas hoc loco intelligi *atrium* quam mundum, et *vasa* quam homines. Quod si atrium diaboli mundus erat, et homines vasa ejus, quomodo non dominabatur in hominibus? Ait idem

Dominus capientibus se: *hæc est hora vestra et potestas tenebrarum.* Potestas illa non latuit illum qui dicebat: *Qui eruit nos de potestate tenebrarum et transtulit in regnum Filii charitatis suæ.* Hanc ergo Dominus nec in se quidem negavit diaboli potestatem, sicut nec Pilati qui membrum erat diaboli; ait siquidem: *Non haberes potestatem in me ullam, nisi data tibi fuisset desuper.* Quod si in viride lignum in tantum grassata est ista desuper data potestas, aridum quomodo non fuit ansa contingere? [Joan. xix. 21. Luc. xxiii. 31, 53. Col. i. 13.] Nec injustam, puto, ipse causabitur potestatem *datam desuper.* Discat ergo diabolus non solum potestatem, sed et justam habuisse in homines; ut consequenter et hoc videat, venisse utique in carne Dei Filium propter liberandos homines. Cæterum etsi justam dicimus diaboli potestatem, non tamen et voluntatem. Unde non diabolus qui invasit, non homo qui meruit, sed justus Dominus qui exposuit. Non enim a potestate, sed a voluntate justus injustusve quis dicitur. Hoc ergo diaboli quoddam in hominem jus, etsi non jure acquisitum, sed nequiter usurpatum, juste tamen permissum. Sic itaque homo juste captivus tenebatur; ut tamen nec in homine nec in diabolo illa esset justitia, sed in Deo.

“Juste igitur homo addictus, sed misericorditer liberatus: sic tamen misericorditer, ut non defuerit justitia quædam et in ipsa liberatione: quoniam hoc quoque fuit de misericordia liberantis, ut (quod congrueret remediis liberandi,) justitia magis contra invasorem quam potentia uteretur. Quid namque ex se agere poterat ut semel amissam justitiam recuperaret homo servus peccati, vinctus diaboli? Assignata est ei proinde aliena, qui caruit sua, et ipsa sic est: *Venit Princeps hujus mundi, et in Salvatore non invenit quicquam;* et cum nihilominus innocenti manus iniecit, justissime quos tenebat amisit: quando is qui morti nil debebat, accepta mortis injuria, jure illum qui obnoxius erat, et mortis debito, et diaboli solverit dominio: qua enim justitia id secundo homo exigeretur? Homo siquidem qui debuit, homo qui solvit. Nam si unus, inquit, *pro omnibus mortuus est, ergo omnes mortui sunt* [2 Cor. v. 14]; ut videlicet satisfactio unius omnibus imputetur, sicut omnium

peccata unus ille portavit: nec alter jam inveniatur qui forefecit, alter qui satisfecit; quia Caput et corpus unus est Christus. Satisfecit ergo Caput pro membris, Christus pro visceribus suis, quando juxta Evangelium Pauli quo convincitur mendacium Petri [Abæl.], mortuus pro nobis *convivificavit nos sibi, donans nobis omnia delicta, delens chirographum decreti quod erat contrarium nobis, et ipsum tulit de medio, affigens illud cruci, exspolians principatus et potestates*. [Col. ii. 14, 15].

“ Utinam ego inveniar in his spoliis quibus spoliatae sunt contrariae potestates, traductus et ipse in possessionem Domini! Si me insecutus Laban arguerit quod recesserim clam ab eo, audiet me accessisse ad eum, et ob hoc clam recessisse. Subjecit me illi causa secretior peccati, subduxit me illi ratio occultioris justitiae: aut si gratis venundatus sum, gratis non redimar?.....Quod si dixerit, pater tuus addixit te, respondebo, sed Frater meus redemit.....*Sicut enim in Adam omnes moriuntur, ita et in Christo omnes vivificabuntur*: quoniam non sic illi attineo, ut non et isti: si illi per carnem, et per fidem huic.....Nec vereor sic erutus de potestate tenebrarum repelli a Patre luminum; justificatus gratis in sanguine Filii, ejus nempe qui justificat, quis est qui condemnet? Non condemnabit justum, qui misertus est peccatori. Justum me dixerim, sed illius justitiam; quænam ipsa? *Finis legis Christus ad justitiam omni credenti*: denique *qui factus est nobis*, inquit, *justitia a Deo Patre*.” [Rom. x. 4. 1 Cor. i. 30.] (Bern. Op. tom. i. pp. 1453—6, ed. Mabillon. Par. 1839.)

This lengthened extract, while it exemplifies the manner in which all the Fathers¹, from Ignatius to Bernard, represent Satan as ensnared by his own success, and by taking away the life of the One immaculate human subject, losing for

¹ Semler, the leader of neological rationalism, in a dissertation put forth in the Christmas of 1764, respecting this *opinion* as he esteems it, enumerates Clement of Alexandria, Irenæus, Ignatius, Origen, Athanasius, and Basil, with the two Gregories, as its supporters among the Greeks, and Hilary of Poitiers, Jerome, Augustine, and Leo, among the Latins. And as is almost invariably the case when such a catholic consent as this is assailed, his observations and those of Griesbach, his friend and admirer, do not terminate on those doctors of the Church, but extend to the Sacred Writers themselves; whom on this article of diabolical influence they represent as labouring under Jewish prejudices.

ever that proprietary right over the lives of the rest, which had been his through the penal consequences of the first sin,—removes at the same time a serious charge brought against that representation in later times, as making the devil, instead of the All-holy and Just God, the recipient of the infinite price of man's redemption! In the passage just quoted, the representation in question is as distinctly made by the Abbot of Clairvaux, as it had been by any of the many Fathers preceding him (*e. g.* Gregory Nazianzen, in the passage quoted in Note Q, *sup.*); yet how clear is it from the very terms of his statement, as well as the beautiful sentiments that follow, and are pursued yet further in the Epistle, that in his view the self-same Divine Justice that left fallen man in the power of Satan at first, is that which accepted the satisfaction, in whose perfection he so devoutly exults, and that thus only is man held free and relieved from that subjection to the adversary? The devil is here, and in all the rest of the Fathers, but the executioner of a justice, “*quæ non in homine est nec in diabolo, sed in Deo.*” Nor could any one interpret their statements otherwise, unless he were either prejudiced against the notion of Satanic power altogether, or else so wedded to certain modes of explaining the Satisfaction of Christ (a subject which the Scripture exhibits under various aspects, as a mystery deep and inexhaustible), as to be suspicious of all other modes of esteeming or speaking of it. For the Scriptural character of this most ancient and approved statement, it were sufficient to cite the Apostolical sentence Heb. ii. 13, 14, representing the effect of Christ's incarnation and death in depriving *him who had the power of death*, τὸν τοῦ κράτος ἔχοντα τοῦ θανάτου, *that is the devil*: beside those quoted by S. Bernard himself.

NOTE U. Page 104.

Concerning the high and steep mountain called *Quarantana*, from being the traditionary site of this portion of our Lord's temptation in the desert,—see Maundrell's Journey, (Monday, March 29, 1697,) and Robinson's Palestine, vol. II. p. 303. The latter traveller's observation that

the tradition appears to be no older than the Crusades, is both improbable in itself, and rendered still more obviously so by what he had just recorded; viz. that the Abyssinians, who had never the least religious sympathy with the Latins, now venerate the site.

[The Mediterranean, which is distinctly seen for a long range of coast from the summit of Gerizim, may be, as I have *heard*, descried from the mountains East of Jordan, opposite Jericho, i.e. from Nebo or Pisgah. If it is not visible from the summit of the much nearer Quarantana, it is only owing to the Mount of Olives intercepting the view.]

NOTE W. Page 106.

The words "Ὑπαγε ὀπίσω μου Σατανᾶ" are absent from the best text of S. Luke, as represented in the ancient versions as well as the oldest Greek MSS.; which, consequently, only exhibits our Lord's citation against the tempter, without vehemence or rebuke, of the O. T. passage prohibiting all worship of the creature. The four words are however in the *textus receptus* of the corresponding place of S. Matthew; (to whose account of this as the final temptation, the command to depart is more apparently suitable); but it is not improbable that the first and last of them are alone genuine there, as they are alone in the text which our English translators there followed. The words ὀπίσω μου may have crept in from our Lord's address to S. Peter, Matt. xvi. 23, to which they seem more appropriate.

And such is S. Jerome's testimony to the text of S. Matthew in his time: "Non, ut plerique putant, eadem Satanas et Apostolus Petrus sententia condemnantur. Petro enim dicit, *Vade retro me Satana*; id est, Sequere me qui contrarius es voluntati meæ. Hic vero audit, *Vade Satana*; et non ei dicitur *retro me*; ut subaudiatur, *Vade in ignem æternum, qui præparatus est tibi et angelis tuis.*"

NOTE X. Page 125.

Compare the passage of Isaiah xxviii. 16, concerning the foundation-stone in Sion, closing with *וְיִשָּׁא לֵאמֹר*, i. e. according to the Jewish interpreters and the Vulg. *Qui cre-*

diderit, non festinet; but according to the LXX, ὁ πιστεύων, οὐ μὴ κατασχυνθῇ,—with its citation by S. Paul, Rom. ix. 38, x. 11, and by S. Peter, 1 Pet. ii. 6, where the last meaning is adopted. That *haste* is not the most proper rendering of the place, (notwithstanding the excellent meaning of which it is capable, and virtually accordant with the other sense, as remarked in the Sermon,) is rendered probable, not only by the Chaldean and Syriac interpreters giving meanings more or less approaching that of the Alexandrines, but by the original Hebrew verb; whose Arabic correlative حاش (med. *Ye*) denotes *haste* likewise, but also *trepidation*, and *shame* or *confusion*. Vid. Pococke, Not. Miscell. in Port. Mosis, pp. 10, 11, ed. Oxon. 1655.

NOTE Y. Page 128.

D. Bernard. Serm. xiv. in Psalm. xc. (*Qui habitat, &c.*)—“*Scriptum est, inquit, quoniam Angelis suis mandavit de te, et in manibus tollent te. Quid scriptum est, maligne, quid scriptum est? Angelis suis mandavit de te. Quid mandavit? Animadvertite et videte quoniam subticuit malignus et fraudulentus, quod malignitatis suæ commenta dissolveret. Quid enim mandavit? Nempe quod in Psalmo sequitur, ut custodiant te in omnibus viis tuis. Numquid in præcipitiis? Qualis via hæc de pinnaculo templi mittere se deorsum? Non est via hæc, sed ruina; et si via tua est, non illius. Frustra in tentationem Capitis intorsisti, quod scriptum est ad corporis consolationem. Huic enim necesse est custodiri, cui timendum ne offendat ad lapidem pedem suum. Non est quod custodiatur, cui non est quod timeatur. Quid vero taces et illud quod sequitur? Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem. Te enim hæc parabola tangit. Monstruosa malignitas, monstruosis appellationibus conculcanda signatur, nec modo ab ipso Capite, sed etiam a corpore universo. Siquidem adversus Dominum, post ternam confusionem hanc, non jam serpentina calliditate, sed crudelitate est usus leonina, usque ad contumelias, ad flagella, ad alapas, ad mortem, et mortem crucis. Sed manifeste etiam leonem te conculcabit Leo de tribu Juda.” S. Bern. Opera, tom. i. p. 1910, nov. ed. Benedic. (Par. 1839).*

NOTE Z. Page 129.

The following extract from Chillingworth's (Fifth) Sermon on the 34th verse of this chapter, is not unworthy of attention, with reference to our present subject.

"That we may know in what a comfortable state Christ hath set us, let us consider and look about us, to see if we can find any enemies that are likely to do us any harm ; for which purpose we shall not meet with a more accurate spy and intelligencer than S. Paul ; who, in the remainder of this chapter, after my text, hath mustered them together in one roll. But, first, there is One, if he were our Adversary, He would be instead of a thousand enemies unto us, and that is God. But Him we are sure of in the verse before my text: for *it is He that justifies*, therefore surely He will not condemn: therefore what say you to *Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or the Sword?* Why these are not worthy the naming, for over these *we are more than conquerors*. More than conquerors? What is that? Why they are not only overcome and disarmed, but they are brought over to our faction: they war on our side.

"Well, in the next file there follow adversaries of better fashion: there is *Life, and Death, and Angels, and Principalities, and Powers*. Who are these? In truth, I know not: but be they who they will, they can do us no harm. No! *nor Things present, nor Things to come, nor Height, nor Depth*: these are adversaries we should scarce have dreamed of. And to make sure in one word—there is *no other Creature shall ever be able to separate us from the love of God which is in Jesus Christ our Lord*.

"Yet for all S. Paul's exactness there remains one Enemy behind, and that is a sore one of prime note; and truly I wonder how the Apostle could miss him: and that is Sin. I would to God S. Paul had taken notice of him; for this one enemy is able to do us more harm than all the rest put together; nay, but for Sin, all the rest almost were our very good friends. Had we best supply S. Paul's incogitancy, and even adventure to put him in the catalogue too? Well, let

those that have a mind to do it, do it ; truly, I dare not. And but that I know MARTIN LUTHER was a bold-spirited man, I should wonder how he durst so confidently have adventured upon it. In his book, entitled *Captivitatis Babylonicæ*, cap. de Baptismo, near the beginning, he hath these words, *Vides quam dives sit homo Christianus sive baptizatus, qui etiam volens non potest perdere suam salutem quantiscunque peccatis, nisi nolit credere.* I will not translate them to you ; and I would they had never been Englished ; for by that means, it may be, some of our loudest preachers would have wanted one point of comfortable false doctrine, wherewith they are wont to pleasure their friends and benefactors. Only let us do thus much for S. Paul's credit, to believe it was not merely inconsiderateness in him to leave out Sin in this catalogue ; that there was some ground of reason for it. For though it may come to pass, by the mercy and goodness of God, that even sin itself shall not pluck us out of his hand, yet it would be something a strange preposterous doctrine for a preacher of the new covenant to proclaim that we shall undoubtedly obtain the promises of the covenant, though we never so much break the conditions." [Chillingworth's Sermons, pp. 50, 51, ed. Lond. 1726].

The same author who wrote the words quoted, and in whose Commentary on the Epistle to the Galatians similar sentiments may be found, gave utterance also to the following, in a letter to Melancthon: "*Sufficit quod agnovimus, per divitias gloriæ Dei, Agnum qui tollet peccata mundi: ab hoc non avellet nos peccatum, etiamsi millies millies uno die fornicemur aut occidamus.*" Greater outrage against the grace of Christ can scarcely be conceived, than the maintenance of such propositions under the idea of magnifying it.

NOTE A A. Page 134.

This subject might admit of abundant, and very melancholy illustration. But where the sad breaches of our Sion are concerned, it is better to attend to principles, than to point to details.

* * On the subject of the first Note, A, it may be thought that since the neologist there quoted distinctly asserts the necessity, in order to practical effect, of attending to the historical or empirical Christ, *as well as* to the extra-Scriptural Logos of pure reason, it is not so much an *alternative* he suggests to us, as an attempt to conjoin in fact what in respect of vital union had been dissevered. And so it is in the representation of him and the too many that agree with him. But since the imperfection necessarily belonging to the mere external view of the Gospel is thus left to be supplied, not by the Divine Spirit conveying the virtue of the perfect Incarnate Archetype,—but by an abstract Archetype, declared to be prior to this, *independent of it*, and superior to it,—not only is the Christian mystery superseded by this Gnosis, but the alternative in all its wretchedness remains: to which of these is our mental dependence to be referred, whether to that which is useful, but pronounced empirical and imperfect, or that which is indeed divine, but declared to be empty and unpractical?

THE END.

